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THE
HOUSEHOLD TREASURE ;

OR,

MEDICAL ADVISER.

BY

Dr. C. A. O. VON CORT.

Wife of the eminent Prussia Surg. Gen'l.



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PREFACE.

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THE writer of this book has endeavored to illustrate the facts herein contained in as few words as possible to make it comprehensible. She as a woman has had an experience of more than twenty years in the Medical, Physiological, Natural, Unnatural, and Scientific action on the Human Structure. She has thoroughly investigated all points, and speaks according to experimental knowledge; and still one-half of the evils has not been told. The mania of making a drug shop of the human body is detrimental to life and health.

“Heal thyself.

Within thyself the diamond lies

An emanation from the skies.”

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INTRODUCTION.

THE demoralized condition of man is so great that it forces the necessity of using remedies, in order to assist decaying nature to prolong a miserable existence. I have therefore incorporated in this book many prescriptions for the benefit of those afflicted with various maladies.

If people could be persuaded to learn the Electric and Magnetic law, connected with all animate and inanimate nature, blending its power with the human organization, they would understand the force of *action* to promote health or destroy it.

Thou art thyself the true physician; thou, in thine own body, holdest the key of health and life; and in thy hand thou holdest the healing balm, and in thy soul or spirit, the life elixir!

Why rather sleep on thorny beds, than on “flowery beds of ease?”

The brain may devise plains of vice—
But temper leaps o’er cool device.
It is excellent to have human strength,
Use it as a man, and be content.
Woe unto the poor in health,
Who feed the stomach on their wealth.
Men grow old in waiting to be wise,
And wait so long they loose both ears and eyes.

TRUTH NO FICTION.

CARNICHAN, the man who wantonly wields the bloody knife for the sake of display of his skill, or for money, is a human savage, where pity cannot dwell.

Let all men and women study the character of diseases, they ought to be acquainted with the natural laws and organization of the body; when these laws are understood and adopted, very little or no disease will prevail on the earth.

The belief of all scientific men, that every country produces suitable remedies to cure all prevailing diseases, is undeniable; but there are more diseases now than formerly, caused by the chemical practice of physicians. Vegetable remedies are more efficient and more congenial to the human frame. The innumerable cures performed by the use of vegetable medicines, prove their excellence.

A reformation in the treatment of the human body is inevitable, and must prevail, in face of all opposition.

No one can be happy, except by making others happy.

A clear conscience is conducive to good digestion, which produces health.

Ignorance is the mother of evil. Evil is produced from diseased elements, which enter the organization, creating lust, craft, and unholy desires.

He who carries truth, carries a star in his brain.

Theodore Parker says, "The soul is greater than the Church."

MEDICAL SUGGESTIONS.

THE whole art of healing may be comprised in three words, namely—What, How, and When. Now, simplify these words, and learn self-preservation.

SELFISHNESS.

Strip yourself of your ornaments and learn to be wise. To be wise is to be happy.

Temptations cease in the sphere of wisdom. The law of right is wisdom.

EVIL HABITS CREATE TEMPTATIONS.

Those who are in darkness cannot bear the light. If you close your eyes in the dark for a time, and open them in the light, you are obliged to close them again, as the light is too strong; but if you open your eyes by degrees you will be able to enjoy the light. So with the understanding, the light of truth studied gradually, enables the student to perceive and appreciate the inspirations of the Great World, its truths, power and Creator.

All intellectual organic forces understand the right; but fail to do right, and why? Because they are led into evil by degenerate habits. It is no more possible to get happiness out of an immoral life, than to extract honey from aloes.

WISE OPINIONS.

"It would be highly advantageous to the public, and to the best part of the medical profession, if the predispositions and occasions of disease, were made a portion of the education of every man."—*Dr. Armstrong.*

"If truth does exist anywhere, seek not to smother it with glossing delusions; acknowledge the greatness thereof, and esteem it the best victory, when the same doth prevail over thee."—*Hooker.*

"The whole nation is groaning under the present practice of the medical profession, which fosters disease more than it cures, and debases and ruins the constitution."—*Morrison.*

"Physicians have been tinkering the constitution for about two thousand years, to cure diseases, and the result of all their greatness is, the production of about two thousand extra diseases."—*Von Cort.*

"All men and women ought to be acquainted with the knowledge of medical art. I believe the study of medicine is the sister and companion of wisdom."—*Hipocrates.*

"Health is the most precious of all things and is the foundation of all happiness. The science of protecting health and life is the noblest of all, and most worthy the attention of mankind."—*Hoffman.*

"Minerals exert a pernicious and baneful influence on the system; they seldom or never cure, but often destroy the patient. Their operation is altogether uncertain, depending entirely on the state of the stomach, whether they act at all, or prove injurious. Among the numerous poisons which have been used for the cure or alleviation of diseases, there are few which possess more active and, of course, more dangerous powers than mercury."—*Hamilton.*

Dr. McNair, of Philadelphia, a physician of the old school, makes the following candid confession. He says: "I have employed the treatment recommended in the books, and used indiscriminately by medical men during the last forty years, and found it altogether useless, not only in my hands, but in the hands of others."

"If the reformed system be good, let it flourish and progress; if it be a bad one, let it be frowned down by an enlightened community."—*Banner*.

"Both surgery and medicine can and will, in the astonishing strides of human intellect, be forced to pass a rigid scrutiny, and undergo a radical improvement."—*Smead*.

"The belief that every country produces simple, suitable productions, to cure all prevailing diseases, is true. Vegetable substances afford the mildest, most efficient, and most congenial remedies to the human frame. The numerous cures that are daily performed, by the use of vegetable medicines, are sufficient evidence of their super-excellent virtues."—*Prof. Rafinesque*.

"The flora of North America is astonishingly rich in remedies. There is no doubt in my mind that in all diseases, it is generally acknowledged, that vegetable simples, are the preferable remedies; and we know in time these native productions will supersede all others."—*C. A. Von Cort, M. D.*

"The want of success in practice is occasioned by the following causes. First, ignorance of the disease; secondly, ignorance of the right remedy; and thirdly, the remedy properly applied."—*Von Cort*.

"It is owing to ignorance, that there is any necessity for instruments to cure diseases."—*Abernethy*.

“Every physician, and every human being, must rest on his own judgment, which appeals to nature and experience alone.”—*Gregory.*

“An obstinate adherence to an unsuccessful method of treating a disease, is self-conceit,—it generally proceeds from ignorance ; it is a species of pride, to which the lives of thousands have been sacrificed.”—*Ibid.*

“I am here insensibly led to make an apology for the instability of the theories and pactices of physic ; those physicians generally have become the most eminent, who have the soonest emancipated themselves from the schools of physic.”—*Late Author.*

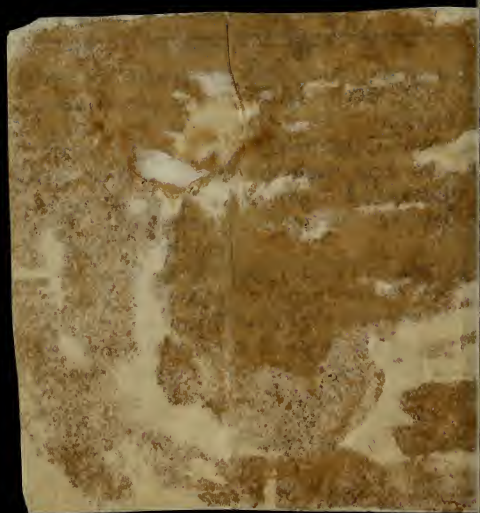
“To yield to any authority would be criminal, facts must and will stand.”—*Dr. Underwood.*

“If an opinion is erroneous, it requires discussion, that its errors may be exposed ; if it be true, it will gain adherents in proportion as it is examined.”—*Dr. Cooper.*

“Let Truth and Falsehood grapple ; who ever knew Truth put to the worse in a free and open discussion ?”—*Milton.*

Free College for Women.

Mrs. General Von Cort, a benevolent and wealthy lady of New York city, and Acting President of the New York Free Medical College for Women, is now on a visit to this coast. She comes to California to inaugurate a movement looking to the establishment in this city of a similar free medical college for women—a most commendable enterprise. It is hoped this good lady will meet with the encouragement from our citizens which this worthy undertaking deserves.



INDEX.

	PAGE
Absorption.....	57
Alanthus Tree, The.....	58
Ale-Hoof (or Ground Ivy), Cats-Foot.....	223
All-Heal.....	223
Amaranthus, or Floramor.....	220
A Poem	226
Asthma	122
Bad Breath.....	150
Baldness	183
Beets	220
Benefit of Laughter	155
Bitter-sweet, Amara Duleis.....	222
Bladder and Kidney Attacks.....	164
Bowels, Diseases of.....	127
Blood Purifier.....	135, 151
Bleeding of the Nose.....	140
Bugs, To Destroy.....	141
Bunion Cure.....	150
Cabbage (or Colewort).....	224
Camphor and its Effect.....	
Cancer, To Prevent and Cure.....	227
Catarrh Cure	154
Cathartic, A Mild	143
Carrot Syrup for Colds.....	104
Cholera	129, 178
Chilblains Cure.....	150
Chills and Fever.....	175
Chronic Diseases.....	96
Cinquefoil, or Five-Fingered Grass.....	177
Complexion, To Improve the	146
Condition of the Body the Cause of Evil and Good.....	194

	PAGE
Corns, To Cure and to Prevent.....	143
Croup.....	103
Complexion.....	151
Consumption.....	179
Cocoa-nut a Healer.....	160
Cough Powder.....	182
Cure for Burns.....	153
Dyspepsia.....	227, 154
Dysentery.....	138
Diuretic Pills.....	
Drunkenness, To Cure.....	147
Diarrhœa, To Cure.....	139
Diet for Invalids.....	94
Drinks for Invalids.....	112
Disinfectant... ..	167
Ear, The.....	
Education of Women.....	23
Erysipelas.....	137
Evil Habits and their Effects.....	31
Eye, The.....	106
Exercise.....	214
Flowers, To Crystalize.....	148
Freckles, To Remove.....	146, 150
Fleur Albus.....	182
Feet, Frozen.....	229
Fly Preventive.....	146
Felons, To Remove.....	158
Fevers.....	105, 173
Friction of the Body.....	
Gargles for the Throat.....	181
Glands Swelling.....	167
Gout.....	171
Hair Curling Wash.....	172
Hair Dye.....	172
Horses, To Get Away from Fire.....	155
Herbs.....	218
Heaves in Horses.....	155
Hair, To Remove Superfluous.....	151
Hair, To Prevent from Falling Out.....	145

	PAGE
Hydrophobia, To Prevent.....	117
Hypochondria.....	114
Hair Invigorator.....	172
Human Meteors.....	132
Home Prescriptions.....	154
Hot Milk as a Medicine.....	145
Heart Disease.....	
Indigestion.....	152, 171
Inebriety from Chloral.....	193
Infant Feeding.....	99
Infant Mirth.....	224
Injections.....	126
Inherent Diseases Transmitted to Children.....	91
Insanity.....	156
Inflammation of the Lungs.....	178
Kidneys and Bladder.....	164
King's Evil.....	152
Lavendar.....	218
Lead Poison.....	153
Liniments.....	170
Liver Pills.....	228
Liver.....	154
Leprosy, To Cure.....	142
Linen, To Remove Stains from.....	147
Lettuce.....	142
Lock-Jaw.....	138
Longevity.....	215
Lungwort.....	219
Man's Origin and Condition.....	62
Marsh Mallows.....	219
Mildew, To Remove.....	
Mucilage, To Make.....	148
Mustache, To Dye a.....	147
Musquitoes Bites, To Remove.....	143
Marble, To Clean.....	143
Moles, To Remove.....	
Music as a Healer.....	69
Mercury.....	133
Morphine Treatment, A case of.....	131

	PAGE
Moths.....	150
Mullen.....	218
Mustard.....	218
Now and Then	170
Neuralgia.....	120
Nerves, For Weak.....	146
Ointments.....	165
Opiates.....	123
Piles	79
Palmistry.....	140
Poison, Accidental.....	167
Pericardium.....	141
Petrify.....	165
Pain in the Bladder and Rheumatism Pains, For.....	126
Prolapsus Ani	149
Rats, To Disperse.....	161
Reason.....	168
Remove the Cause and Disease Disappears.....	105
Ringworms.....	84
Self Preservation	148
Silk, To Remove Green Spots from.....	149
Stoves, To keep Bright and Mend.....	120, 144
Snake Bites, To Cure.....	141
Stammering	162
Sickness at the Stomach, To Remove.....	157
Sleep, To Procure	188
Sleeping Together.....	157, 159
Salves.....	168
Small-pox.....	136
St. Vitus' Dance.....	157
Sick-rooms	170
Salt-rheum and Itching on the Surface, A Wash for.....	143
Smoking, A Cure for.....	153
Strengthening Tonic.....	141
System, Effects of Food on the.....	41
Science of Life	141
Stammering.....	57
Sun-Stroke.....	163
Tape-worm Extinguisher.....	

	PAGE
The Cause of Evil and Good.....	194
Th · E m Tree.....	220
The Evil Effects of Inhabiting with Dogs.....	87
The Laws of Health and Life.....	17
Throat and Lungs.....	183
The Dog will Lick the Hand that Feeds Him.....	59
Unnatural Appetite.....	52
Tonic for Debility.....	153
Toothache Pills.....	166
To keep Water Cold.....	
To Cure Sickness, Conceit and Ignorance.....	
Trees a Preventative to Disease.....	159
To Improve the Complexion.....	146
To Destroy Bugs.....	141
To Expel Worms.....	104
To Remove Sickness of the Stomach.....	162
Tobacco Cure.....	147
To Dye a Moustache.....	147
Tobias, Son of Tobit.....	90
Walls, To render Impervious to Rain.....	149
Warts, To Remove.....	151
Whitewash, To Make.....	149
Wise Opinions.....	14
Water, To Clarify.....	145
Womb, Diseases of.....	184
Wintergreen.....	
Wens.....	153
Will Power.....	115
Was there a Martyr to Gospel Truth?.....	
Yucalptic Tree, The.....	

Ammonia	252
Butter	252
Burns... ..	254
Burdock	254
Boils.....	255
Bruises	256
Bleeding of the Nose.....	257
Complexion	256
Corn Silk for Dropsy and Diseased Lungs	240
Cough	258
Cowslips.....	261
Comfrey	261
Capsicum (Cayenne Pepper)	261
Cancer Cure.....	258
Diphtheria.....	262
Disinfectant	262
Dyspepsia.....	263
Diphtheria Preventive.....	264
Diaphragm.....	264
Drunkenness.....	264
Dropsy.....	240
Earache, Relief for	237
Ear.....	235
Eyes	251
Fennel.....	253
Fly Preventive	
Fire	
Frosted Feet.....	253
Flaxweed	253
Ice to Keep.....	238
Light and Colors.....	231
Lock-Jaw	238
Insect Destroyer.....	237
Indian Ague Cure.....	233
Injections	238
Ice Water, its Results....	239
Houseleake....	239
Holly	240
Heart's Ease.....	240

Heaves in Horses	241
Hydrophobia.....	241
Obesity.....	242
Lemons, What they will Do.....	242
Liniment.....	243
Toothache Cure.....	242
Moles.....	243
Quinsey, Throat Disease.....	243
Poultice.....	243
Paint, To Clean.....	241
Palate, Falling.....	245
Paste for Scrap Books.....	245
Piles.....	245
Pinworms.....	245
Ringworms.....	246
Sunstroke.....	247
Small-Pox.....	246
Sleeplessness.....	248
Stove, To Preserve from Rust.....	249
Swallowing a Cent.....	249
Urine, Involuntary.....	249
Weed Exterminator.....	250
Warts.....	250
Worms in Flower Pots.....	251
Water, Pure.....	251
Whitewash.....	251
Germ Destroyers.....	
Tobacco, its Effect on the System.....	
Liniment, For Man or Beast.....	244
Poultice, For Burns.....	244
Lock-Jaw in Horse... ..	256
Barber's Itch Cure.....	258
India Ink Devices, How to Remove.....	258
Permanganate of Potassia.....	263
Molecules, To Remove.....	263
Stains on the Hands, To Remove.....	263
Deafness.....	265
Erysipelas.....	265
Friction of the Body.....	265

PREMONITORY SYMPTOMS OF DISEASES.

From twenty-five years of experimental research and investigation in treating the physical body, I come to the conclusion, that all diseases of mankind proceed from the retention and obstruction of the circulating forces, which must regulate and carry the whole machinery of the body: the same as working a steam engine. If the main spring of that machinery is out of order, the whole is disabled, cannot perform its work. The blood is the force power acted upon by electrical elements, which move the winds and waves alike. When the blood loses this electrical element it loses power to act; and from these obstructions in the circulating forces pain and prostration is the result, and the especial part of the body, where the trouble centers, is the part that needs help. In fevers great lassitude, pains and weakness in the limbs, flashes of heat, and also creeping chills, inflammations, congestions, throat diseases, diphtheria, dyspepsia, which the mass of the people are afflicted with, all proceed from the same cause,—the obstruction of the working of natural forces. Thus pains and diseases follow. Avoid evils by a hygiene diet, and they will flee from you.

HOUSEHOLD TREASURE,

OR

MEDICAL ADVISER.



THE LAWS OF HEALTH AND LIFE.

MARRIAGE, in its true condition, is a holy bond between man and woman. The laws of life should be carried out in that state in accordance with love and truth, which are the essence of Divinity.

In fulfilling the duties of life, great responsibility rests upon Motherhood, as it is with her that the bud of humanity first receives its form and culture, physically and intellectually. Therefore the duty of Fatherhood points to the necessity of being tender and thoughtful to the being who is to bring forth and rear his children.

We see all animals, birds, fish, insects, and creeping things controlled by nature's laws, and she guides them with fidelity and harmony. Man would avoid disease and unhappiness, were he to follow the example of the inferior animals, who are led by mother nature, and thus fulfill the laws divine.

We read in the good Book, that "there is a time for all things, a time to dance and a time to pray," etc.

The Seasons have their time, and cannot be changed. Man cannot make Winter Summer, nor Spring Autumn. The trees and plants have their time to put forth their leaves and fruits. All flowers which bloom in the garden of God have appointed time. The horses and cattle upon the hills, in due season, produce their kind. The fishes, great and small, which float in the grand mirror of God, the Ocean ; also those which glide in the rippling streams, all in their harmonious lives, have this abiding law. Nothing on earth is found to deviate from this law but *man* ; and he only, in order to gratify his selfishness, disregards the mandate.

Woman is so organized, that in disobeying this natural law, in regard to the appointed time, that the whole system is thrown out of order for the remainder of natural life ; her physique cannot retain its strength, as the action on the finer parts of the genital organs is destroyed.

There is a time, at intervals, when nature in its perfect work, removes all obstructions, and the tree is prepared for the bud and fruit.

Why is not man at least equal to animals in refinement ? The question is answered in a few words—neglect of careful training of the young, which care devolves upon the mother. The laws of health and life in regard to the prerogative

state of marriage is not understood, neither is it in its natural condition.

The loss of the natural condition of the human family, for ages past, and the demoralizing effects of the numerous evils, which have grown from the neglect of the proper cultivation of children, have permitted the weeds of inordinate desire, and insatiable appetites, to check the beautiful flowers of moderation and wisdom, in the garden of nature.

The conditions which are brought to bear upon infancy and youth, in the present day, develop the sexual organs of the body more than the intellectual; hence the human family has lost its manhood and self-control. The pure elements of the senses have become depraved, leading to disease and desperation.

Through this great loss of the natural power of life, i. e., self-control over all desires and inordinate appetites of the body—the human family are subject to diseases of all kinds, which, by a judicious adherence to the natural and wholesome laws of life, would enjoy health and vigor, governed by reason.

The early impressions of youth are lasting. Observation teaches that the first impressions of infancy are discordant; and combativeness, deception, “envy, hatred and malice” are the poisons of the air, breathed in the season of childhood. Even in the little babe’s brief career, is it surrounded by an atmosphere of thoughtless false-

hood ; an illustration of this fact occurred a few days ago.

with the A lady, making a social call, was invited into the nursery to see the children. On entering the room the visitor took the youngest child from the nurse's arm, saying as she did so, "Naughty nurse, she abuse mamma's darling, bad nurse, we will whip her," and takes the child to the nurse and induces it, by her own example, to strike the nurse, thus leading the child to believe that the nurse is not to be trusted. When about to leave, and desiring to return the child to the nurse, the little creature naturally resisted, fearing the nurse. Then, in order to induce the child to go to the nurse, the mother said, "Good nurse, nurse love Minna, nice nurse, go to her darling." So it is, that in the earliest spring of life the seeds of deception and distrust are sown in the mind of the child by the thoughtlessness of its mother. From this to worse the child grows, learning only falsehood, wilfulness and quarreling, making life unendurable, when, by inculcating truth, purity, and self-control, by word of mouth and *example*, this world would be an earthly paradise.

In considering these things, it becomes necessary to investigate still further, as to the causes and effects.

We see before us constantly the ill results of a bad bringing up ; the most prominent of which is the terrible licentiousness every where prevalent.

The reason that girls are so easily led astray is,

that the sexual organs are more fully developed than those of the intellectual, and the cause of this precociousness is that they are permitted to play with *dolls*.

I have investigated this subject of doll amusement thoroughly, and have found that the genital organs overbalance all others. Parents are unaware to what an alarming extent this doll-playing is instrumental in developing the maternal instincts. How can it be otherwise? They have peered into the mysteries of child-bearing, nursing, and all the paraphernalia connected with the genital organs, which, through this excessive action upon them, are prematurely developed. The result is ever before us in the deplorable state of society. The delicate intellectual organs are overpowered by rank sensualism. At rare intervals we meet a sweet flower of nature striving to bloom in this polluted atmosphere ; but it is soon smothered, and buried again in darkness. It would be well to make a bon-fire of all the dolls on the globe, and never allow another to be manufactured.

Women—aside from some exceptions—in evil and licentiousness, are in the ascendency, and it is unavoidable, under this development, through this constant action upon the genital organs. It is painful to any conscientious person in his daily walks in life to behold women, especially young girls, who should be modest as violets, and innocent as the lillies of the valley, casting forth every

net and device to entrap the wayfaring youth. The coiling serpent is not so dangerous!—the poison of the asp is not so deadly!

This state of things is a perversion of nature, and is owing to improper training.

Woman, as nature intended, has a sacred mission to fulfill, as helpmate, sympathizer, and companion of her husband; and guide, teacher, and sustainer of her children. By fulfilling these duties conscientiously, she can use her influence for good, and lead degenerate humanity to divinity, through reason and nature's laws—thus filling the earth with flowers of purity, and weaving order and harmony out of the disorganized and discordant state into which mankind are drifting.

The best aids that woman can have to assist her in the reformation of humanity are truthfulness, industry, self-control, intellectual culture, and last and greatest of all, cleanliness.

EDUCATION OF WOMEN.

A GREAT movement is being made to promote the education of women. In the professional and scientific branches, the suffrage question has been dozing. It has probably been gathering fuel, which may burst out with a brilliant blaze; the more refining elements of education, taking the place of the coarser or political, and thus preparing the way to make the paths straight. Or, in other words, the finer and more natural element of the true principles of creation being called into action, and more fully understood by woman, who is the moving wheel in life, and the instigator of good and evil.

Man is a machine propelled by influences brought to bear upon him from the outside world. He manufactures, originates and builds, and endeavors to have a *dépôt* established somewhere, to be sheltered from the storm, and when the gloom of night spreads her mantle over the earth he wends his way to that *dépôt* called—the sweetest of all names—home. Here is a question—What constitutes a home?

Not merely a house, in which man sleeps and eats his meals—home is a charming Mosaic, in which are happily blended love, peace, industry and culture. These are the gems which surround the heart, and lovingly encircle it.

Who is responsible for all these jewels?

Woman. Home is her sphere, and in it she can weave a chain of love and duty, which will lead to immortality.

Infancy, childhood, and youth, are wholly under the guidance of woman. It becomes necessary, then, for her to be vigilant and untiring in the training of children from their birth to maturity. "As the twig is bent, the tree inclineth."

Even after arriving to maturity woman's influence still continues. All men's dispositions, inclinations and conditions in life, are the result of, and impelled by, the teachings and influences of women.

How great, then, is the necessity of women being earnestly and carefully educated, morally, physically and intellectually! Man must battle abroad in the world; but woman must mould the image of a God.

In all the vicissitudes of life, woman turns the wheel of fate. Esau lost his inheritance through a woman.

Rachel forced her handmaid upon her husband, for a selfish purpose, and then caused her and her child to be thrust out, and driven into the wilderness to suffer and die—for which the Israelites were brought into bondage.

Moses—that wonderful man, who delivered his people from Pharaoh's chains—lost his inheritance through the facinations of women, and it became necessary to remove him from his people;

they believe he ascended into heaven without dying. He had upon the mountain a quantity of inflammable matter, which, when he closed his final speech, he set on fire, and, screened by the smoke, he passed behind it over the other side of the mountain; and they saw him no more. It is asserted by some that he lived many years after.

David, a great man—purported to be a man of God—his sayings being written, “Thus saith the Lord”—we find he had no communications with the Lord personally; but through his seers and magicians, who advised him according to his own inclinations, not daring to do otherwise, he being the ruler. He had six wives, several of whom were criminally obtained.

Women have been lost for ages past, and are now just awakening from their slumbers. Some few, from time to time, venture to thrust their heads into this beautiful world, in order to catch a glimpse at the droppings of divine inspiration, and gather a little food for the waste places of the great organic structure, and are driven back to their seclusion with the desire for the beautiful ungratified. As yet they cannot emerge into the Paradise of life unshackled.

In many reform movements, much has been said in regard to the condition of woman. In the old world women have, and do still, wield the Sceptre, holding in their power the destinies of nations; but here in this country women rule through the controlling action in their position of

the builder of the human mind. Their power is felt though unacknowledged. Tolles says, "women have exhibited more *self-sacrificing greatness*, and more *malign wickedness*, than is to be found in the opposite sex."

In Mythology, Holy Writ, and History, the Furies as well as the Graces were females. For example—Ruth, Jesebel, the widow of Serepta, Lucretia, Cleopatra, Olympa, Merata, Lucretia Borgia, Mary and Elizabeth, Charlotte Corday and Hannah Moore.

In some of these cases, the spirit to compete, combat and overbalance the oppression, persecution and crime, brought to bear against them by the male sex, inspired the women to deeds which have been recorded. The artful wiles, and unmanly treacherous acts, personally committed, created love or hatred, producing extraordinary results.

Joan of Arc sprang out from her sphere, and asserted the cause of her country. When her deeds of valor were accomplished, she was the acknowledged equal of the other sex.

In all nations, however, of the present period, woman occupies a subordinate position. Her voice is not heard as a representative, her opinions disregarded, and her beguilings have little effect, as the propensities which have been cultivated predominate. Thus women's influence can only be asserted in the Churches, where men have little or no interest ; all they think is, if they pay

in cash what is demanded of them, they are willing that the women shall do the work to help the preachers along.

It is evident—in the condition of woman—her desires, beliefs, attainments and hopes, that she has followed her (so called) protector, and her mind has been limited to his emanations. This seems to be necessary, under the circumstances, for the purpose of securing domestic contentment and harmony.

Men have burst the bonds that confined them at times, as did the American Colonists, from the thralldom of a King; but women have been forced, if not content, to tread in their prescribed circumference and daily perform the same routine.

The Tartar and Arab women patiently followed their *Lords*. The Indian women toil for their predatory, slothful husbands. The Chinese and Turkish, remain secluded in the Seraglios of their masters. Even the churches have adopted in their creeds the idea of woman's inferiority and dependence. The Koran teaches that she is without soul. The Shakers make her the slave of her husband. Buddhism consign her to the confines of her dwelling and prison. Ancient Greece worshipped her ideality.

Roman Paganism had for its god Cenetas, and the use of women was valued only as she conducted to exaltation. Judaism treated woman as a slave.

It is somewhat different in what is termed

Christian or modern countries. In our land women are governed by the society god. To him implicit obedience is paid. It would be no calumny to say that woman is flattered into a nominal idea of sovereignty ; but the mistress of society is a slave to fashion. Fashion has made her a trifling toy, susceptible to flattery, won by protestations, coaxed by caresses, adhered to for pleasure, deserted for interest or other enticements. In the street she is the cynosure of brainless dandies, in the ball-room adored by flirts, in the dining-room a coterie for the caprices of the opposite sex, and in the house a drudge. At church a fool, the dupe of the villain, the loved of the unprincipled, the abused of the heartless, the neglected of the many, and the theme of the frivolous persiflage. While single, the toast of roisterers, and when married the prisoner of one keeper.

Among the Poets, woman is idealized. Wordsworth has somewhat exalted the standard of femininity. The novelists degrade the sex. A true woman scorns their productions.

With Petrarch woman is a platonic mistress. Shakspeare, in his ballads, portrays her the same.

The woman of society is superficially educated. Her time is engrossed with dress, cosmetics, visiting, parties and children. It is no wonder that some women of finer, truer aspirations, have had the moral courage to try to sever these bonds of frivolity, and establish a mode of life more conducive to moral development, intellectual culture,

and personal freedom ! The question is, how to institute a proper reform ?

When the world has been surfeited with its cherished phantoms, and finds the folly thereof, it must turn to Nature and listen to her precepts as a little child. Her teachings are all pure and simple. Art and poetry have found her truth, and so must society, in order to bring about a radical reform. Then will be brought about an equalization of humanity, socially, politically and ecclesiastically. The great vampire which is now flooding the world, and pouring out his vials of wrath upon the earth, causing craft, deceit, dishonesty, licentiousness, disease, sickness, and all manner of evils, will be vanquished. The prison doors of the heart will be burst asunder and the beast thrust out, with all his appliances and aids, among which are tobacco, liquor, indolence, bigotry and murder—yes, murder—for is it not murder to destroy that which we cannot restore ? And do not the indulgences of these nefarious habits destroy health, intellect, and morality ?

Let the sufferer answer.

The reformer must begin at the foundation and eradicate these evils, else they will fertilize the soil of the Upas Tree — Destruction — whose branches will encircle the land.

But surely the day of hope is dawning, and the evil night of ignorance is passing away. Enlight-

enment is gaining ground, and the time will come
when men and women will

“ Stand
On equal platform, hand in hand,
Nor let a sluggish sneer arise,
As the Sun looks down from purer skies,
In patient waiting, ages past
Relentless foes have often cast
Mere stumbling blocks upon our way,
Which none but man can cast away,
He holds the key, to ope’ the door—
He folds his arms ; we hear him snore—
And in his dreamy, quiet tone—
The battle’s fought, the bird has flown—
And in this new and radiant sphere,
A future life is drawing near.
The light of life, pure and divine,
In wisdom’s way shall ever shine.”

EVIL HABITS AND THEIR EFFECTS.

"I DON'T believe I could live without my teapot!" exclaimed a lady in speaking of the "beverage which cheers, but does not inebriate."

Had the lady reflected, she would have remembered that the world existed millions of years before the teapot was known; nor was tobacco known, nor feeding upon corpses—with these evils cometh sin, which without them, would be unknown. Teetotalism has lost none of its responsibility, still many people drink various kinds of liquors; all things considered, however, the number of drunkards are comparatively few.

We have greater evils than liquors; the poisonous, demoralizing tobacco, which is a direct magnet to liquor, and tea, which although it does not directly inebriate, (and from that fact, is an unsuspected enemy,) is most injurious to the whole nervous system.

The effect of alcohol is apparent to all; it is prominent in the face and features of any one who uses it to excess.

Tea, on the contrary, is not as visibly *seen*; but nevertheless the effect is very pernicious universally so, and it is as insidious as it is popular, for tea is found in every home, from highest to the lowest.

The evils from tobacco no one will deny.

Even the victim of the habit, with his mouth and pockets full of tobacco, which he *will* have at no matter what sacrifice, will acknowledge it to be hurtful, and at the same time confess that he cannot give it up. So tyrannical is its power.

The evil effects of this weed is not yet understood. It is more instrumental in leading to insanity than liquor.

I saw a young man, who was not in the habit of smoking, become perfectly insane from smoking a cigar.

Another, who died of progressive paralysis from the effects of the habit of smoking.

The habit has become so universal, that in cities, and densely populated towns, it is difficult to get a breath of fresh air, on account of the nauseous fumes which fill the atmosphere.

By close examination, I have concluded that no human being is so constituted naturally, as to love either liquors, tobacco, or tea. All are cultivated appetites, and have an unnatural effect upon the system, and destroy manhood.

The temporary soothing effect serves as a relief to the mind from worldly annoyances and fatigue. This is the magnet which draws thousands into the maelstrom of dissipation, until the habit becomes uncontrollable, and beyond the human power to resist.

The forming of this habit is merely a desire on the part of boys to imitate men.

“My father smokes, so must I,” says some

little fellow, and his mother smiles at his manliness, instead of teaching him the evil consequences of the use of tobacco.

The cultivation of habits, good or evil, lay at the feet of women, for as boys become men—men are only developed boys. Thus we find, that upon women devolves the responsibility of cultivating of children, and they should teach them to avoid that which will injure them, as smoking will. The system of the smoker becomes impregnated with the narcotic properties, which acts upon the brain, thereby overpowering the force of will.

Mother Nature is very kind to all of her children. If they obey her laws, they are crowned with health and happiness; but if they enlist under the guidance of the lower laws, they will suffer in consequence.

Mother Nature crowns conjugal love and true marriage with the diamond of happiness; but on the the contrary, she justly generates disease in the vital forces of those who violate her sanctuary.

Now I will turn to the third evil—"the cup that cheers and not inebriates." Although this cup does not inebriate, it is a steam-power to disease, and a precursor to paralysis.

Some who have written on this subject say, that there is nothing in the appearance of the habitual tea-drinker to distinguish him from others, as is the case with the red nose and

bloated face of the drunkard ; but in that they are mistaken, for it is a decided fact, that the habit of tea-drinking makes its impress indelibly on the countenance, by giving it a pinched, contracted appearance, a wrinkled skin, and also dis-coloring the complexion, making it dingy, and creating dark spots, which sometimes become scaly.

It is now a settled question by some of the most prominent chemists in Europe, that the drinking of the general beverage not only effects the health, but the morals of the human family.

Sir Wilfred Lawson says : " You help indirectly to increase crime and pauperism, and if you are a father or a mother, you transmit to posterity a diseased and demoralized brain."

I will quote the testimony of Dr. Trotter, a celebraetd physician of Bath, who was a man of large practice, an acute observer, and a man of high moral character. He says : " The use of tea comes under an evil head. However agreeable may be its immediate flavor, the ultimate results are debility and nervous diseases."

There may be constitutions which tea do not immediately injure, such as a strong athletic man, who physically exercises in the open air, the effect being thus somewhat counteracted ; but it is particularly hurtful to female constitutions, and also to all dyspeptics.

Fine tea, when taken in a strong infusion, by persons not accustomed to it, often causes tre-

mors, cold sweats, vertigo, dimness of sight, and confusion of thought. All persons who are subject to nervousness, cannot use tea without feeling an increase of all these unpleasant symptoms, particularly those above mentioned.

In the lower ranks of life, the deficiency in substantial food, is made up by an increased proportion of tea, and through this cause, we have an increase of nervous, bilious, spasmodic and stomach complaints. It has been also decided that the use of tea paves the way to the habitual drinking of alcoholic liquors, in this class, than in a higher. The higher order drink wines to create stupefaction after their excesses.

The narcotic properties of tea on the human system serves to retard the circulation, and close the pores of the skin, and its drying and heating properties thickens the blood, so that in advanced age it terminates in paralysis, and from the concomitant torpor of the absorbent vessels, it frequently ends in dropsy.

Coffee possesses the narcotic properties ; but in a lesser degree than tea. The more important point of the influence of tea is on morality and religion.

The vices with which drunkenness is connected is prominent to all ; but have we not reason to suspect that tea is at the bottom of a less glaring, but a greater evil ?

Mr. Mills, in his inaugural address, discloses

the feeling that has long been creeping over the consciousness of the best men and women.

It is admitted by all that the standard of commercial honor has been rapidly on the wane of late years, and people lament bitterly that honesty is fast passing away ; that men's word is not what it was in times past. Let us consider. It was woman who first took eagerly to tea—they are not prone to be open criminals ; but are they honest ?

Under the fostering care of the female sex, tea grew into universal use ; and what has followed in its train ? Commercial, political and Christian fraud in a hundred thousand heart-rending forms.

There is not a business matter in which we are safe. This country has become a gambling institution. The rotten banks, rotten insurance companies, trust companies ; the rotten ships, engulfing millions of souls yearly.

It is evident that some underlying, subtle influence has been at work, for the last century, weakening the morality of the human family, and what is it ? Not dram-drinking, for in all cases we find the inebriate honest and truthful. Mr. Mills says, that “ honesty is drowned in the teapot.”

Teetotalers insist upon the injurious reaction on the system from the use of alcoholic liquors ; but they have not yet considered the action of tea.

We read that Shakespeare induces Cæsar to distrust Casius, for the reason that he did not sleep much. Some of the most treacherous men that have lived, like Napoleon, slept but little.

Now what is the effect of tea? It causes wakefulness, and Americans are called "wide-awakes;" and who makes wooden pumpkin-seeds, nutmegs and cheese? Who pays debts by the Bankrupt Act?

The use of alcoholic drinks often lead to acts of violence; but they never stimulate the instincts of craft. Alcohol makes people sing and be jolly, it causes them to laugh or cry, embrace their friends, or they fight and give each other black eyes, and also beat their wives, then rest in the gutter; but liquor never makes men sly nor crafty. A drunkard never forges a check, nor swindles his employer.

What is the effect of tea? People never sing and laugh over their tea—all is calm on the surface? but says Mr. Mills, "I never drink a cup of fine tea without feeling as if I would like to over-reach somebody directly. I feel as if it would do me good to go in for a competitive examination on the spot. I invent wooden nutmegs, and dummy ship-bolts. I think of obtuse conundrums. I long to start bubble companies, and forge trade-marks. In fact, I find I have no physical courage, no patriotism, no love of man, as man, no motto but the 'Devil take the hindmost.' I believe more short weights are given

by shopkeepers, from tea-drinking, than any other cause."

All this agrees with the alleged effect of tea on the system in arresting waste by closing the pores. It makes you want to keep all you have, and get all you can.

While we have been turning our eyes to the more obvious evils attendant on the free use of alcohols, we have been overlooking the action of a bland and powerful liquid, which has been sapping the foundations of manhood and honesty. Alcohol inebriates a few, and sends a few to prison ; but tea acts upon the nerves, and destroys conscience, thus turning the human family into sneaks and scoundrels. We cannot say but this evil has been instrumental in leading humanity into the present maelstrom of tobacco. We are called upon by the learned and wise, as a nation, to take instant action in this dire calamity.

It would be difficult at present to prohibit the sale of tea, as the cause is not understood ; but it is the duty of all to use every effort to prevent the use of such a moral evil.

In a physical point of view, we find the effects of tea more injurious than the other evils, as by its heating and drying properties it creates constipation, torpid liver, fevers, hemorrhoids and other diseases.

All these great and extreme responsibilities we must lay at the feet of women.

People may say, "raise the men from their present condition," it is in vain.

The infant, boy, and the youth, is led on step by step, by his mother; he receives his daily instruction and cultivation from her, and to her we must look for reformation.

Men have very little to do in teaching and controlling children, they being absent so much from home, and especially at the time when children are in order for instruction. The small portion of time that they can spend with them is devoted to recreation, and few men get acquainted with their children, some seldom see them. Boys, however, see men, and imbibe their habits.

We must admit that the habits of fathers are adopted by their sons; but the responsibility must be traced back to the same source.

I sometimes hear young girls or women say, that they like the smell of tobacco. Such could not be the case, unless their system had become so much impregnated with the fetid effects of the weed, from inherent propensity, or inhalation, that their organs of smell have become diseased.

Tea-drinking, in which nursing mothers indulge, creates a craving propensity in children, *which they never lose.*

WE NOW INVOKE THEE.

Women of America, awake from thy slumbers!

Gird on the armor of life, light and love;

True to humanity, as we are all brothers—

Throw around the circle a beam from above—

Wait not, but list in the army for freedom,
Burst forth the bonds that flowers may bloom,
Ere youth be engulfed in manhood and beauty,
And the bright star of hope may arise at noon.

It is settled that there is no nourishment in tea, says a great alchymist ; yet the misinformed people stimulate with it, thinking the feeling of exhilaration they experience is a gain of strength ; but on the contrary, it is just so much real vital principle drawn from the system, which must be paid for doubly in reaction, weakness and shortened life.

There are thousands of people who would shudder at the idea of swallowing a glass of liquor, but who take that which is permanently greater harm, and leads to stronger drinks.

When the body is fatigued by mental or physical exertion, it does not need a stimulant ; but rest, and nourishment, and that should be digestible food. A hygiene diet is always digestible.

THE SCIENCE OF LIFE.

WE have a class of men yet in this world of progress, who resemble the cold-blooded species of animal creation, who think that there can be no improvement in their particular science, no matter whether it be Theology, Medical or Mechanical. That their particular science, whatever it may be, is correct; and that it must not be sifted and investigated by the enquirer under the dictates of reason. It must not be animated by the glow of fresh life, nor warmed by a superior atmosphere, it is all right now, and so must remain.

All that might render science attractive, even to women and children, and to the wild tribes of the Western forests, could be comprehended in this one plan—simplification—then science would be no longer left “alone in its glory,” but be presented in simple form; the flowers of knowledge may bloom in their beauty around the symmetrical form of the human mind.

It is highly proper for Science to substitute ignorance, and place within the sphere of natural life a solid foundation of facts, plain and easy to be understood; but in nearly all cases where scientific principles and discoveries have been presented to the world, the scientist has been

ignored, or held up as an evil spirit, a sorcerer, or some other despicable creature.

Whenever a new science or discovery is produced, if it conflicts or over-leaps established laws, it is pronounced false, and set aside by those who should investigate, and if they find truth in the discovery or science, support it as a precursor to greater light.

The searchers of knowledge who *do* thus develop truth, are our benefactors. They penetrate into the glorious mysteries of the sun, the source of light and heat ; into the depths of the ocean, where dwell the finny tribe ; into the caverns of the earth, where water crystalize into transparent clusters, and all the beauties and wonders of nature.

Science surpass the worn-out fables of old. Science is a superior intellectual emancipation from old tyrannical ignorance—the pledge of future progress in the beautiful, harmonious laws of nature. Science enlarges the understanding, and disperses superstitions, which saw, and still see, a despot god, in every wanton phantom, which paralyzes the free thought of intellect, and closes the door of natural knowledge. Science will prove what the spiritual insight has only dimly discovered.

Nature, which now seems so void and incomprehensible to most of the human race, so hard and unfeeling towards human desires, is the most

kind and generous of friends, and not a tyrannical mother.

The winds and storms come forth in their friendly forms to shake hands with earth's productions—not forgetting man—dispersing with the cleansing breeze the chaff from the healthy fruit, in animate and inanimate productions.

These outward actions are but a show of the inward reality, proving to man eternal love and truth, which the great Central Light of the universe photographs upon the sensitive organs of human intelligence.

The perfection of a science is when it harmonizes with nature; but truth in medical science on the diseased human body, is more difficult to obtain than that of others, for people cling to old habits and prejudices. The old mode of treatment, however, is passing away, and those who still linger in its train are indirectly adopting the role of the new, thus grasping in the dark what they fear to face in the light.

In comparing the numerous modes of the treatment with the innumerable constitutions, dispositions and temperaments of the human family, we must admit that there may be a panacea in all of the sciences; yet, we cannot but believe that the natural elements in their pure condition, is more in accordance with the natural and divine laws as treatment for diseased humanity, than the more powerful chemicals, which are now so freely used. The elements of earth—air, light, heat

and water—are sufficient for preserving health and preventing disease.

The science of healing, in all its forms the most simple, should be selected, as that is most in accordance with the laws of life ; and also in consideration of the delicate structure of the human system in which life acts.

As old things are ever passing away, and new developments taking their place, we predict a more perfect illustration in the art of healing than has yet been upon the platform of Science.

The greatest and most beneficial art to teach now, is that of self-preservation.

The unnatural mode of living, in eating, drinking tea, coffee, and liquors, to excess ; smoking and chewing tobacco and opium, and some have commenced to use chloroform as a sedative, and last, but not least, the inordinate use of medicines ; all these things have degenerated this nation to a greater extent than any other, for it cannot be denied, we are a dishonest people, and the fact can be attributed to the action on the brain of these unnatural and poisonous elements.

The practice now so prevalent of using morphine is wrong, for morphine almost immediately increases the obstruction of the circulation, instead of removing it, by opening the pores so that the disease may be thrown off by the action of nature. Through this treatment circulation is impeded, the disease increased, delirium kept up, constipation increased, finally bloating, then the

blood settles, the body turns black—the life-force being destroyed, the blood has no power to circulate, and the result is, the end of breathing. This is caused by the opiate treatment, morphine having in all cases the above effect. Morphine should never be used for human beings, as it is not a *remedy*, but an enemy.

All pains may be allayed by remedies which will vitalize the system, and assist nature, by increasing the circulation of the blood.

External applications, such as poultices, baths of any or all kinds as the case may require, hot, cold, tepid or vapor baths.

Fomentations of herbs, a few grains of capsicum steeped in a cup of hot water, can be administered one tablespoonful at a time, as often as may be required. A few grains of cinnamon, and cloves, can be added to the capsicum. Hot water alone is very efficient as a remedy in many cases. The extremities should be kept warm; never cease in your work until circulation is produced, and a natural perspiration, then danger is passed, nature assumes her power, and becomes the healer.

Prejudice and dogmatism are injurious, because they are associated with learned ignorance, and pride of opinion; but knowledge and learning are the result of observation, practical experience, facts and opinions acquired and retained in the memory.

From the time of Hippocrates down to the

present, the world has been blessed [?] with those so-called medical healers, which have been, and still are, called imposters ; but from past ages until now they have lost none of their powers of perception, neither have they lost the art or science of healing, which is through the possession of this divine power, in a degree, inherent in every human being.

Those who work in this required law are denounced by the theoretical faculty, who call their treatment guess-work, and at the same time acknowledge being in the dark on the subject of healing.

The weak, disorganized, demoralized people of our land have been brought to this condition by the strong chemicals which have been administered under the pretense of curing, but which in no case cures. If nature be strong enough to protect the vital force of the system from these exotics, and also force the disease out, the patient will be able to rally, and crawl about like an old broken-down wagon the remainder of their natural lives.

It has been remarked by one of the Faculty, that public credulity is easier imposed upon to-day than it was in the, so-called, dark ages, when the idea of religion was associated with the "medicine man." He also said, the ignorant priests, magicians, etc., were the only physicians.

Now, what is religion? It is not a belief, not a faith ; it consists in acts and deeds of kindness,

nothing more nor less. And who were the wise men in those days? None but those whom selfishness and ignorance called then, and now, humbugs! We have found none yet since then to supersede them. All men of the present day borrow from them; we have nothing in their profession of religion that is original, which is useful; but much that is injurious.

Hippocrates, Isocrates, Socrates, Confucius, Plato and Christ, these were and are our benefactors. What did Christ say? "Go ye into the world, and heal all manner of diseases, and as ye keep my sayings, the things which I do, ye shall do, and greater works than these shall ye do also, even to cast out devils"

There are a great many human beings at the present age of the world, possessed of evil spirits, and this evil is often cast out now by the same means as of old. When the evil spirit is raging within, as if soul and body would be torn asunder, the influence of kind words and gentle means—the sweet voice of love and sympathy will extricate the evil, and leave a calm rest behind. The bile being stirred up through the system, a little magnetism of the balm of human kindness restores the patient, and he is clothed in his right mind.

These things are transpiring around us continually, and thousands I may say are being restored by this, so-called, preposterous treatment. Yet the rich, the poor, and the wise of all classes

of the world's society, are opening their eyes to the true philosophy of the healing power.

People find by experience, that through the so-called regular practice of the present time, the constitution is destroyed, and after passing through a course of that treatment, they ever after drag out a miserable existence, from which they never recover ; but every few days send for their doctor, thereby losing health and money, only to fill the pockets of their physicians,

Truth demands the assertion (says the old school), that there are practitioners out of the profession as well as in, and it is found to be a fact, that those who are in, do more than those who are out ; but the remedies prescribed, and the means used by those out of the old profession, are simple, natural and innocent ; they are such as cannot injure, but do restore, leaving the patient in the buoyancy of youth.

The principle of curing diseases by what is termed " the laying on of hands," is merely physical magnetism, and a law of nature which is not fully understood ordinarily, and if understood by profession, is not acknowledged. It is simply the magnetic, or electro-magnetism, passing from one body to another. All flesh, inherent with the natural life forces, is in a constant state of action, and as we inhale every second, so also the body throws off constantly, from all parts, when in a healthy condition.

Let a strong, healthy person sit and hold the

hands of a feeble, sick person, the current of electricity will pass from the healthy one to the feeble, and thus the blood is vitalized, a circulation created, which assists the body in its natural action. By this assistance nature begins to work, and the disease decreases. By a continuation of this treatment, the patient is sometimes restored to health without medicine. On whatever part of the body the disease may be, if practicable, the hands should be placed. In some cases, it is only necessary to clasp the feet in the hands, and hold them ten or fifteen minutes. This will draw pain from the head, and remove headache. In many other slight attacks of pain, self-treatment will effect a cure, aside from any other healing art or science, exactly through the natural laws of life.

For the last thirty or forty years, many men have cured themselves of dyspepsia, by beating their stomach, rubbing their sides and bowels, standing erect and walking. I had a brother afflicted with this disease for fifteen years, who cured himself by this mode of self-treatment.

Persons who have disease of the bladder, may remove the pain by laying the hand on the seat of pain. The electric current from the hand creates circulation and warmth, which relieves the pain.

The neglect of these laws of self-preservation is the cause of most diseases.

It is deplorable to observe how ignorant people generally are on matters of importance! For

example, the condition and requirements of their own bodies, also the kind of houses in which they live. All are too much interested in worldly matters to take care of health, without which, life, with all its beautiful surroundings, is but a burthen.

It has been stated that an uncorked bottle of water standing in a room over night, will imbibe medicinal properties. Thus we know that an uncorked bottle of water, standing over night, will change its properties through the atmosphere, by absorption, and it will also lose by throwing off, as I have seen impure water lose its fetid smell, by standing in a purer atmosphere ; therefore water may prove a remedy for many diseases, by swallowing often a small portion, moistening and cooling the mouth, throat and bronchial tubes leading to the lungs, thereby assisting the lungs in their action. Water is more beneficial taken in small quantities than in large, as people generally drink it.

There are numerous obstacles in the way to health, arising from the various humbugs in the way of the patent nostrums which flood the community, and which are exhibited in nearly all stores throughout the country. If the people would only let them remain on the shelf, then would be the end of that trouble ; but alas ! we find in every house a supply of these evils, in some closet, or on the toilet-table of the young, as well as the more mature. There stands the

evil in some shape or another, like a spectre, staring its deluded victims in the face, with a label of death on each bottle, or worse, a life of misery. The eyes of the poor dupes are blinded to their destroyer, believing in the virtues it assumes.

Patent medicines are humbugs; they have carried thousands down into the abyss of woe, and should be discarded.

These nostrums are used more from a desire to buy and to try all which the eye sees, or the ear hears—a craving wish to possess, and to experiment on the finest texture of nature—for the human system is of the fine, organic elements of nature.

This structure being so arranged that all parts work in perfect harmony, when not disorganized by unnatural conditions; people humbug themselves when they only need exercise. Too much indolence leads to ignorance, disease, and (so-called) death.

THE UNNATURAL APPETITES.

MAN is made up of the food he swallows.

“That which enters the body defiles the body.”

If we eat animal food, we become animals ; but if we eat natural or spiritual food, we become angelic, or pure, according to the element which we use for the nutrition of the body.

If the appetite has the control, the brain becomes diseased, and labor is the means of indulgence instead of thrift. Money may be accumulated from sheer covetousness. When such is the case human sense is extinct, and heavenly comfort sacrificed for the purpose of hoarding money, which is worth nothing except for the benefit to be derived from its use, either to the possessor or to some one else.

As a nation, we must admit that this appetite—love of money—predominates over everything else. Lust of the eye, and lust of the taste, are the controlling influences that determine the condition of the mind and body of the present generation. With regard to food for the body, men generally provide and women cook it ; without regard to health or comfort. Principle and religion, the good of humanity, present and future, are submerged in feeding this appetite.

With regard to the Eye—who is she, who stops

to think, is it right for me to get this, or that article of dress? No, her eye hungers for extravagance in dress, and, no matter at what cost, this craving must be gratified. Apparel, stuffs the eye—food gluts the stomach—of course, when gratified to excess—and both produce indolence, which is followed by ill-health; then there is a rush for medicine, which is ever ready for sale, until to dose one's self has become an insanity, a medicine mania, which is destroying the health of this nation, physically and mentally. These excesses desecrate the human temple, disperse godliness, create decrepit youth and old age in the morning of life.

We have now the same line of arguments, and the same passions, which existed when chattel slavery was "an institution" in this country. But we have a greater slavery existing now, among the white population, which will lead to greater devastation, rapine and murder, than has yet been found on the face of the earth, namely, the feeding of passions and appetites, regardless of the teachings of nature, reason or philosophy.

Society is divided into three classes; first, the prophets, who receive the inspiration, and are termed radicals or crazy, who proclaim to those who enquire their condition, that they are bought and sold to the appetite or lust of the flesh.

Secondly, a middle class, which is between the radicals and conservatives. This class had at

first a little wisdom, but is overcome with fear and dies ; the little wisdom dies with it.

The third class are the conservatives—whose stomachs are their gods ; and whose intellects are enslaved by their appetites, and who reason to prove, that what they *want*, and *will* have, is agreeable to their conscience.

The Israelites in Canaan went back ; (not into Egypt) but into a mixed diet of flesh, fruit and vegetables. But the most holy among them—the Nazarenes—ate no flesh, drank no wines, and lived natural lives. These men were, what all should be and desire.

When the Messiah came, he taught his followers to eat the most sacred of all food, unleavened bread ; made of unbolted flour.

A conservative man or woman will not leave the world any better than they found it ; neither will he or she help to improve any society into which he or she may enter.

The food question is the soul and body question. A change in diet is a change in the system, for better or worse, as the case may be. The stomachs of young people to-day have destroyed their physical system and their conscience.

Habits intensify the mind. Animal eaters are intensified to that degree, that they think their existence depends upon their eating flesh ; consequently they will not consult reason, refinement, nor nature ; but eat it.

It is true we do not find people living in obedi-

ence to moral laws, neither do they in any degree obey the laws of health. Mankind are not by nature disobedient to the laws of right ; but through the unnatural established rules of custom. All laws pertaining to the good of humanity are set aside.

Man is fully organized by nature with all the requisitions necessary for the qualifications of each individual, to put in force of action all the requirements of nature, both moral and physical. Let these requirements be put in force, and we have a Paradise. There would be no disease, no sickness, no gluttony, drunkenness, nor licentious dissipation, nor craft-creed falsity, nor dishonesty : all of these evils proceed from a morbid condition of the physical body.

Theologians say " man is prone to evil "—that may be true just so far as when a man will use wrong materials to build a house, he will make a bad job. So also when you fill the blood with bad material, it destroys the moral principle of the brain, from whence proceeds true life in man. There are many ways of doing wrong, but only one of doing right ; thus evil has more power than right ; although pursuing one of the many wrong ways destroys the power of following the right, and thus—hard is the path of the wrong-doer.

It is well established that the charge of depravity is against the physical, as the physical acts upon the moral—thus habits produce results—as

in using low phrases of speech, they will cling to the tongue as instinctively and tenaciously as those of the cultivated and polished. By association with the profane the habit of evil speaking will be contracted, in spite of the abhorrence of the vulgarity. Yet speaking works like a machine when set in motion, until a new way is found, and we notice our mistake ; but it requires a special effort to correct our bad habits.

Setting aside the moral objections to wine as a beverage, facts prove that its effect upon the system is deleterious. In all of our common articles of food the elements of nutrition and respiration are so nicely balanced in their proportions, that for the diet of the human system, there is no necessity for adding or diminishing either the one or the other. Therefore, if we add alcohol to the food taken into the stomach, respiration is increased, also animal heat, creating excessive action. No part of the alcohol can go to form the tissues of the body, nor to resuscitate or sustain them, as it is destitute of nitrogen, and not an element of nutrition. It can serve as an element of respiration to burn into the lungs, and add to the amount of animal heat. The result is, that as the quantity of alcohol is increased, an unnatural exhilaration is produced, leading to an overtasking of the muscular and nervous system, and to premature decay of the whole body with the vital forces.

If pure alcohol will work so great harm, how

much more fatal must be the crisis of the drunkard, when deleterious compounds are used, as is now the practice?

ABSORPTION.

THERE are many physicians who are very eminent on some points, and perfectly ignorant on others. I know of one who is a great anatomist and an able lecturer. In his discourse to the class, he avers that cures cannot be made by absorption. In this he is mistaken, as there is abundant proof, which I have often seen verified, that there are diseases which can be permanently cured in no other way but by absorption. Tumors from the largest calibre to the smallest; cancers in their first stages; in fact, nearly all diseases must be cured by absorption and respiration.

SUN-STROKE.

EXTERNAL heat is the cause of sun-stroke. Under the influence of excessive external heat, the temperature of the body rises, until the heat paralyzes the life forces, fever ensues, and sudden unconsciousness. The obstruction of heat is the point of attack; wait for no doctor, as delay is dangerous; but strip the patient to the waist and pour cold water over the neck and chest until consciousness begins to return, or until the intense heat is abated.

As sometimes unconsciousness may be produced by other causes than sun-stroke, it is well to be certain before treatment as to the cause of the illness. By opening the shirt and laying the hand on the chest, if the chest be *hot*, then it is a case of sun-stroke ; if cool, it is not.

A preventive being always better than a cure, we will say that a little caution will avoid many diseases. This disease can be prevented by laying a few green leaves in the hat, or a wet handkerchief ; or, to put a wet handkerchief on the back of the neck, which will counteract the action of the heat.

THE ALANTHUS TREE.

THIS tree has been badly treated on account of the little disagreeable odor, arising from its blossoms, which produce no evil nor deleterious effect. I have investigated the surroundings of this tree for the last twenty years and have found it a preventive of numerous diseases. Where there are a number of the alanthus trees growing, diseases from malaria are seldom, if ever, known.

There has been a tree discovered in Australia which is said to possess healing properties, not to use as medicine, but to let grow in the vicinity of dwellings, on the same principle as the alanthus. This tree is called Youcaliptus, and could be transplanted to this country.

Think not that death enters thy doors. Death

is not known in life. 'Tis nature's life which dries the leaves, that from the beautiful trees they fall, and lay in heaps upon the more beautiful earth. Those leaves are not dead, their life forces enter the earth, and reproduce nature's grand illustrations of developed life.

The human family could not be produced, nor developed, except it were connected with these natural and divine laws. All elements of life are natural in their sphere except man.

THE DOG WILL LICK THE HAND THAT FEEDS HIM.

I received the impression and also a communion that the life forces in the human body exist now and forever. That the natural and physical laws and principles continue on the same plane as they ever have in procreating from time to time and day to day, improving, enlarging, perfecting, acting, and being acted upon, by one great Power, developing and unfolding the great and beautiful buds and blossoms of life.

The intellectual forces, although more perfected in knowledge and wisdom, are not always cultivated so as to bring forth the fruits of righteousness and love. This intellect often leads to dark deeds of crime and degradation, which otherwise directed, elevate man to a state a little lower than the angels.

In speaking of the body, the spirit, the intellectual and physical forces, the changes or separation which take place, and the principles of development, I will endeavor to give a synopsis of the whole in the following order :

Imagine a long, inclined plane, running down into a tunnel. Along that plane you may see the vital forces or the spirit-life of those who follow the ways of evil, and delight not in right and truth, and cultivate not the holy laws of the Father, nor profit by the natural laws of our Mother Earth—thus on the descending plane those who follow evil are led—finding no end and no light, for where the light of God shines not, is darkness in the spirit world. Those who pass into the unknown sphere wander about not knowing whence they came, nor whether they are going; seeking help, but finding none. In due time, however, an angel is permitted to go and offer a friendly hand to lead them out of the labyrinth in which they have been wandering. If they will accept the proffered hand, they will be taken into a higher sphere, where they will be introduced to congenial company, in which there is (we may say) a school where the rudiments of that sphere can be learned, and if the individual spirit so initiated improves in his scholarship, he will be taken from that circle to a still higher sphere. Thus, all laws carry out the principles of right according to the interior, the interior being the visible force For it is written, “in my

Father's house there are many mansions," and duties will be given to perform, in which will be great pleasure, as all works of love and duty elevate the soul.

So in physical life much more happiness is found in following truth and nature than in perverting the laws of Divinity at the dictates of evil. Natural and Divine laws are blended together in every individual according to the condition of each one, and we are shown by the order of things that we must individually stand, act by and for ourselves, for as we are called to pass out of the body, we must go alone, and as we are accounted so we are adjudged.

The condition of the spiritual body depends greatly on the state of the physical, as when the body is diseased, the vital force which acts and is acted upon, is always more or less relaxed and depressed. Thus the effect of an impure system clings for a time to the new organized body, according to the condition of the earthly body previous to the separation; therefore, the friendly relations of scientific influences must be brought to bear in order to cleanse and remove the emanation which clings to the element of life in its new sphere of existence.

MAN'S ORIGIN AND CONDITION.

Man was created in and of the earth, and, according to all natural law and knowledge, germed and developed similar to all other created animals and vegetables, all of which are of the elements which compose the earth, and all partake of the divine refining influences with which nature endows her works.

Through cultivation man may be improved, refined, and ennobled. All that is good, holy and lovely, is developed by following truth with fidelity and perseverance.

The finer fibres of the brain lie in the front part of the head, and the coarser in the back, and whatever part of the brain is the most cultivated, becomes the more fully developed, and overbalances the rest ; hence the importance of cherishing the good.

All are susceptible to whatever influences they may be surrounded. The most part of the human family are trained and kept under the influence of their instructors continually from their birth ; so that few think for themselves, or form any opinions other than those which they may have been taught ; consequently they live a life which is no life in the true sense of the word—mere echoes of their predecessors.

There are historical records of exhibitions of great fortitude in suffering for a cause which the martyrs believed to be right; and we have the same faith taught to-day. Time has not yet perfected life beyond that point. The mass of human beings have never exercised their own individual faculties, they believe what has been so indelibly stamped on their organs, that it is a fixed law with them, their faith is founded on what they have been taught, heard or read, and not upon the intuitions of the soul; thus they are in a state of darkness, through which they cannot see. Such persons are conscientious in what they believe, but are not inexcusable as they close their organs of intellectual inspiration, instead of following the demands and commands of our common Father to seek knowledge and wisdom.

A man may suffer wrong for what he thinks is right, and still himself be in the wrong, yet he is accountable for being in the wrong, as wisdom is free for all; but it must be sought after with energy and perseverance—without wisdom none can see the light—truth is light. How can it be possible for any one to suffer for righteousness sake, when he is suffering for a creed of man's device and nothing more nor nothing less, for we know the true gospel of our Father can bring no condemnation, for it is not to cry out "I am a Christian and you are a heathen;" but it is "thou art my brother."

The act of suffering for a belief in a creed is

not an act of faith ; but one of fear instigated by the preacher, from whence cometh selfishness. An emanation of good can not produce suffering. Men may suffer (so-called) death at the stake through fear of not manifesting a full belief in a creed formed by men only, which has not an iota of the divine spirit connected with it. Thus a man may be hoodwinked into future eternity on the altar of deception, not feeling himself competent to understand the simple laws of nature and divinity. Do we not see the birds of the air, the beasts of the field and the fish of the sea, the forest and flowers blooming everywhere, all obeying the voice of nature, carrying out her laws in perfect harmony ?

The so-called prominent race, "the children of Israel," through some cause unknown to history, and through which as they deemed favors, which was however only another name for success in their nefarious deeds, which they committed on harmonious people, who gave them no cause. They were permitted to live their lives of devastation, rapine and murder from time to time, believing those favors especially sent to them as a "chosen people of the Lord," being deluded by magicians, sears and socerers, who dared not utter *true* inspiration, but spoke as they would have them. They made laws according to their own avariciousness, and conceived the idea that they were a favored people, and must rule other nations or tribes. Thus they consulted oracles,

studied sorcery, and many other means to gain favor with the Lord, and carry out their selfish and evil designs, to elevate themselves and oppress their neighbors, the so-called heathens, who were the only holy people, and are still so to this day. Yet though the Jews were deeply debased, and drew retribution upon themselves, they still persisted in their unlawful deeds. From this sect of marauders and perpetrators of crime and false doctrine, the world has ever been in collision, and continues to be so to the grief of nations.

History speaks of no inharmony among the other nations on the earth; but now the world is full of false and predominant bearings, sowing discord from house to house; for example, all the evils instigated among the most brutal tribes that ever inhabited the earth. For instance, King David, at one time made war with that quiet people, the Amalikes. He devastated their country, robbed them of all they possessed, gold, silver, precious stones, sheep and cattle, as well as their wives and children. Poor Ahaz was so heart-broken that he exclaimed "the bitterness of death is past," and what did David, that man who is held up as an example by the Church? He ordered Ahaz to be brought before him, and when he came in oppressed humility, David took an axe and hewed him in pieces. What would such a man be considered even in our day of transgressions?

Through this disease of the mind, human blood

has flooded the streets, and millions of hearts desolated. This same creed has carried discord and evil in every track, even among our own natural inhabitants of this continent. Creed fled from the inharmony of the old world, and brought wrangling to our shores, and is still carrying on its warfare in the Western wilds. It is sectarianism which sets up the white man to think himself better than his red brother, and his red brother might now be as white as himself, were it not that the elements deepened and darkened his blood and skin.

The red man believes, loves, and adheres to the teachings of the Great Spirit ; but the white man comes and opens to them crimes which they never knew before. Among the red men of the wood the white men introduced ' fire water,' and, as a natural result, evils of every description. All this is the fruit of Creed Christians. The so-called heathen is a Spiritual Christian, believing within the interior, and waiting for fuller inspiration. The intellectual organs bearing upon the forces of the soul must be free in order to understand spiritual truth.

The cleansing properties of the so-called Holy Ghost cannot harrow out of the interior the heaps of rubbish which have gathered there. " Thus," saith the Spirit, " cleanse thyself, and make clean thine inside, and I will come with wisdom and dwell there, and be unto you a teacher."

Sectarianism, and the teachings of the past, will

not do for to-day. Time slowly and silently develops truth, otherwise fear would build a barrier too strong to overcome. All (so-called) martyrs have never suffered for the truth, but through fear and cowardice for a creed. There never have been martyrs for Divine truth as there can be no condemnation for Divine love; where there is condemnation, there must be contention, and where strife exists, holiness is not. In the purity of the soul is the perfection of simple love, and truth, where each regards his fellow creature as his brother. In this there is no condemnation, therefore, for truth martyrdom has suffered in vain.

Socrates drank the poison for giving forth Divine wisdom. He in the form of man was a divinity, his words were truth, and formed no part of a sect. Nature's great laws were developed through this great philosopher. We are struck with his clear perception of a Supreme Being. In speaking, he always says: "a God," and his idea of a good man is one who is in unison with God. As a specimen of his manner and life, the following words were written by a (so called) heathen:

"Dare to look up to God, and say, make use of me for the future as Thou wilt. I am of the same mind as Thou. I am one with Thee. I refuse nothing which seems good to Thee. Lead me whither Thou wilt. Clothe me in whatever dress Thou wilt. It is Thy will that I should be in public or private condition; that I should be

poor or rich. Under all of these circumstances I will testify unto Thee before men. I will explain the nature of every dispensation."

"No man is lost," says Epictates, "until his virtue is lost ; Archilles was not untrue until he gave himself up to rage. Expel grief, fear, malevolence, avarice, effeminacy and intemperance ; but these can only be expelled by looking to God alone, and being conservative to his inspirations."

Fear worketh many evils, and the greatest of all is our fear of each other. Those who understand the truth, fear to promulgate it on account of coming in contact with unbelievers. They fear being accounted wise in true wisdom, which is not popular ; fear to take a stand on the side of right and principle ; in the laws of health and life ; fear to take the true Father of us all as a teacher.

I often have seen people cover their faces when the subject of reform of poisonous or evil habits is mentioned, through fear of being thought too exacting, or of displeasing those whose approbation they desire. Another fear is that of losing the applause of the mass of idolaters, who fill this land ; apprehension also of not getting their pockets heavily laden with "the root of evil." All these things rush on the brain of many, from whom we might otherwise find on a higher stand. Those who we know are standing in the light, and are trying to keep it covered have their talents "under a bushel." Such individuals are martyrs to false fear. Those who stand in this condition,

if they were called upon to render an account of their lives, what would be their excuse? They would place their hand upon their pockets and say, "I can pay my way over." To them I would exclaim, "What have you been scattering for the benefit of the children of men? Chaff before the wind? Gather up your chaff and feed upon it, for thou hast fed upon the souls of thy brethren!"

Despise not the day in which thy work can abound,
For the chaff is thick, floating all around —
Sipping the dewdrops from heavenly light —
Dimming the sun's rays, pure and bright,

MUSIC AS A HEALER AND PROMOTER OF HEALTH.

In ancient history we find, in various instances, that music has been an antidote to diseases of the body and also of the mind.

David, although a very wicked man, usually carried his harp with him, which he used as a solace to his evil propensities, in order to raise his soul at times out of the depths of its guilt, after the many scenes of rapine, murder and licentiousness, in which he had been frequently engaged.

We read that Saul was afflicted with an evil spirit from God, which is an unnatural assertion on holiness and goodness, for nothing evil can proceed from purity—but "Saul was afflicted with an evil spirit, and David took a harp and

played with his hand, and Saul was refreshed and was well, and the evil spirit departed from him." 1st Samuel, 16th and 23rd v.

Thus we may trace from time to time, from nation to nation, for thousands of years, the beautiful effect of music upon the human system as an antidote to disease.

Music is still understood by the greater mass of the human race merely as an amusement, like many other things which have proved of use and benefit.

In all German countries, where music is most appreciated—not as an element essential to health of the physical, nor as a vitalizer to the intellectual organs—but as a recreation. The people have to learn its healing properties again, after having lost them with many other facts and forces.

Music has superior properties, essential to education, health and happiness—ranking with poetry, prose and art, and is elevating to humanity; but it is to music as a healer to which I will draw your attention, and urge the necessity of investigation.

Music is a balm so sweet,
It lays your sorrows at your feet,
And in that electric strain
Wafts the soul far o'er the plain.
From Heaven is music surely sent,
To free the heart from discontent,
And in the glittering sapphire,
Thus emanates a pure desiré.

Music, medicinally considered, should be classed among the sedative stimulants, for its action proves a natural vitalizer, bringing into action the dormant energies which have been prostrated from different causes over action in excess of business, perhaps, or sorrow or disease.

We find its early sedative properties in the soothing effect of music in the nursery, where the nervousness of the infant is wafted away on the melody of the voice, and a calm quiet sleep follows the passing storm.

The heart bereft of the dear and loving ones, finds no solace in words, but will yield to the vibrations of the first tones of the simplest instrument, awakening within the soul a heavenly flame, quivering through every nerve, and imparting strength to the body.

The best medicinal effect of music is upon nervous diseases. They are various in their development, according to the disposition and condition of the patient. There are many kinds of nervous diseases, the treatment of which is not yet understood. Opiates are often used, which serve only to increase the malady. The happy and soothing effect of music not only calms nervousness, but refreshes the spirit. Observe when even a band of street musicians blaze away their crude sounds, how children, youths, and the aged are attracted to the spot, and the wayward, ragged and forlorn pause to listen, forgetting for a moment their misery, and smiling in sympathy as

the little ones dance to the time of the music on the streets.

I think there would never be a bed-ridden patient if music were used as a healer; they would become so much absorbed in the vitalizing influence that the force of action would predominate over the physical and mental disease.

If boys and men were taught the beauty and pleasure of music more abundantly than they are—that they should use the organs of their mouth for health and harmony, no one would then degrade nature by making a smoke-house and slop jar of his head.

We find in all diseases more or less nervousness, but the nervous action on the various organs when overstrained, sometimes create disease; the mind centres upon the most sensitive organ, and becomes morbid and weak. I doubt if there has ever been a case of insanity or suicide by a musician; in fact the musician rushes to his art at all times as a solace for his body and mind.

The beneficial effect of music on the human system is untold, and many diseases may be cured through the agency of music, properly administered, as we know whatever soothes and quiets will also heal. Thus in harmony of the organic structure, nature commences her work, and through the natural force of organic action the disease is removed. It is not possible to cure disease except by the action of nature.

Pains in different parts of the body may be deadened by opiates, but not cured.

A musician who sings is never sick except it be from excesses in some form, as the expansion of the lungs from singing creates a natural circulation of air through them, and thereby strengthens and invigorates the whole system

The emigrants from foreign shores who seek a home in our land of freedom still yearn for the homes of their youth, and many would faint by the way, did they not hear the popular airs of their native country wafted on the breeze as they traverse the streets; but when the vibrating tones of "Erin Go Bragh," "Bonnie Doon," "Mein Father Land," burst upon their ears, their energies revive, hope beats in their hearts, and joy glitters in their eyes, thus encouraging them in their new enterprises.

If we do not understand the beauties of life, we do not live—we simply breathe, eat, drink, and sleep, without comprehending the unfathomable blessings which surround us.

There are more physical diseases caused through the mind than by any other way. The depression of the mind often prevents medicine from producing the desired effect, in fact, renders it powerless,—yet by the stimulating effect of music, the heart more lightly bounds, and the blood more rapidly flows through the veins.

The element of music Gotschalk calls "a psychophysical phenomenon," and especially powerful

in its effect on mental diseases. It is a potential remedy for the insane.

The great Schiller says in one of his beautiful poems :

“ With dulcet notes fair music lifts her voice,
And by enchantment, from the human heart,
She bears away its pangs—
And unto man, with heavenly sounds,
His sorrows melt, and in his wounds with life divine,
She sheds a pure and holy balm.”

If we go into a tenement house, where poverty reigns supreme, our way will no doubt be obstructed by groups of children gathered in nooks or corners : but they, taught by nature, will join in the melodies of the day, and their fresh, sweet, young tones, will spring up like violets under a hedge of thorns.

As we have now in our public schools music-teachers, there is a great field of usefulness open to them for doing a good work ; but is there a man or woman to be found competent to select the right kind of music for the youthful mind ? That which is neither puritanical, hypocritical, nor too fanciful ? Let the selections be those which will mould the true law of right in the young brain ; as music makes a more lasting and powerful impression than any other study. Recitations come and go, but music blends within the soul a hallowed flame, which time and place cannot erase.

In some cases horses which have been worked and jaded to the last extremity of their strength, so that neither coaxing nor the whip can urge them forward, if a musical instrument be played behind them, they will start off with renewed life and energy from the vitalizing influence of the music.

Another illustration of the power of music is in the following incident. A musician was traveling at night in an unsettled part of Russia, where wolves were more plenty than food. The wolves came in a herd gathering around the man, who expected momentarily to be torn asunder by the ravenous animals. He suddenly thought of his violin, and began to play: the wolves stopped and then went away. The soothing effect of the music on the wolves was the means of saving his life. Thus harmony may prevail where no love abounds.

Oh, Harmony! In thee we find
God's gift to man of human kind;
How thrills the soul at thy command?
Thy liquid streams from tongues demand
Parental reverence in the air,
Float through the child a heaven prepare;
And with benignant voice
Breath thy rich blessings o'er the earth.

The love of the beautiful is developed as science progresses. Poetry, music, painting in art—songs of birds, the hues of the flowers and melody of the brooks in nature, all combine to

render our thoughts sublime, enlarge our ideality, and render the life of the earnest student of nature and art more and more perfect.

Music is an essence of the spirit, and evidence of the presence of the Divinity within us. St. Paul says, "there is a terrestrial and a celestial body," and we find it true. Two elements are constantly at work in the human frame, through the duality of our being, the material and spiritual.

When dissolution takes place, destroying the body and bringing forth what is termed death—a separation of the spirit from the flesh—then the component parts of the material resolve themselves into their original elements. The oxygen, hydrogen, nitrogen and magnetism sever, and the body returns to dust—physical life has ceased—silence unbroken pervades the habitation of the liberated spirit.

How dark and fearful is death to those who know not the glorious and beautiful gospel of future life, when the magnetic force gathers the emanations of the celestial body, each in its proper place, thus forming the new spiritual body, which cannot be called celestial until perfected in holiness. The spiritual body comprises the same principles and desires as when in the physical body, in a greater or lesser degree.

What elevates the soul at the sound of music? Is it not the charm of the celestial emanation vibrating from a higher power? and to live in a

heavenly sphere *here* in this life, we must be in harmony, love and charity with our fellow creature, and attune our lives to that peace "which pass all understanding," thus perfecting ourselves for the home where there is "neither sickness, nor sorrow, nor gnashing of teeth."

It is sadly believed that the human race must stamp their eternal salvation on *faith*, and so stand perfectly still in all matters pertaining to the mysteries of God and the future; while it is esteemed right to study and improve in all things else. This absurd idea is crowded through every creed in the religious world.

All progress in science, literature, mechanism art or laws, natural and supernatural, point to greater disclosures and facts, in regard to future perfection, in a more harmonious sphere of existence, verging on spiritual science.

Our navigators have sought knowledge in every clime; they have scaled the highest mountains, and entered the caves of earth. Our astronomers have measured the planets—bringing even the sun more within our understanding. The photographer makes the sun a party in producing upon the mystic glass the wonderful "negative of a positive" fact—in truth, we seem through the various discoveries of science to be entering a supernatural realm, especially as illustrated in the "spirit photograph." The light brings out the shadow, and produces the face of a

departed friend upon the surface of the insensate plate in an unexplainable way.

We find, also, that human beings have ever been blessed with great inspirational powers, which convey to us the elements of truth from the higher degrees of life, elevating to the soul, and gives life and animation from the celestial world, sending a healing balm to the terrestrial.

To sing naturally assists in throwing off the impurities of the body. It also inflates the lungs with air, causing a healthy circulation of the blood indispensable to health. Many people sink with lung disease on account of not having used their voice scarcely above a whisper. Children who are not allowed to run, halloo, and make a great deal of vocal and physical noise, are never healthy, and seldom live to be men and women.

Singing in families should be encouraged and practiced. Begin when the children are young, it creates harmonious temperaments, and develops refinement.

How sweet to the infant the lullaby reposing in its mother's arms! Sing the songs your mother loved, teach them to your children—teach them also songs devotional and funny—your labor will be well repaid—for it will bring joy to your heart, and a happy home for your loved ones.

Many times in the routine of business and the perplexities of life, the thoughts turn back to the songs of youth, the memory of which invigorates the mind, preventing it from becoming morbid.

The honest man goes home from his work singing, with the bloom of health upon his cheek.

The speculator, broker and banker, return home from their daily excitement with faces rigid and haggard in expression.

Moody silence weighs upon the spirit and leads to disease.

May children learn to sing,
It life and health will bring,
Void of ills which cling
To those who do not sing.

PALMISTRY.

Palmistry has always been considered a Gypsy fortune-telling scheme, used as an imposition upon the credulity and superstition of the ignorant, but it should be ranked with phrenology, as a reader of life, health, disposition and character. No one need regard this knowledge as insignificant, for knowledge is wisdom.

It is generally understood that there are seven planets or wandering stars, which have great influence over all sublimary bodies, so also have they their material position in the hands of all human beings.

These planets are Saturn, Jupiter, Mars, Sol, Venus, Mercury and Luna.

There are also seven lines or parts of the hand which are the principal parts in palmistry. First,

the table line ; second, the middle natural line ; third, the line of the heart ; fourth, the line of the liver or stomach ; fifth, the sister line or line of life ; sixth, the percussion of the hand ; seventh, the wrist. The hand itself is divided by anatomists into three parts : the wrist, the body of the hand, and the fingers. The fingers are called the *polex* (the thumb) ; the *index* (1st finger) ; the *medium* (middle finger) ; the *annalasis*, (the ring finger) ; the *ansiculus* (or little finger.) The Romans, it is said, so named this finger, it being generally used for picking the ear.

At the roots of the fingers there are risings, which are called mounts. These are attributed to the five planets. That at the root of the thumb to Venus, at the index to Jupiter, the middle to Saturn, the ring to the Sun, and the little finger to Mercury.

Every mount signifies something special as that of Venus, love ; of Mars, military achievement ; of Jupiter, honor ; of Saturn, misfortune ; of Mercury, arts and sciences ; of Luna or the moon, affliction or disease ; of the Sun, riches.

The principal lines of the hands are four in number, and are the main appellations for the grounds of prediction or foreknowledge.

The table-lines are so called from their running straight through the palm of the hand, they are called lines of fortune as having the general signification of good or evil.

The one direct line running from the wrist to

fore finger, is called the line of Mars, denoting evil, envy and treachery. In the lines of the hand, five in particular must be noted—their length, breadth, depth and course, whether crooked or straight ; also their color, shape and complexion, and their position in relation to other lines, touching or cutting them.

This is merely an outline of palmistry. More minute details would be necessary in order to fully understand this interesting science. We desire only to impress upon the reader the truth that all the organs of the body are useful, intellectual, and should be studied. Is not this ever-present mirror of the mind a serviceable counsellor, to teach us how we may know ourselves? Through palmistry and phrenology the mind reflects itself.

Those who wish to consult palmistry should look into the left hand—there being the better foundation for predictions.

All the veins of the hand and arm lead to the heart, which is the great centre of life, and seat of all the desires, affections and passions.

The right hand is the one to examine for the number of years, and diseases to be passed.

The hand is the instrument of the will, brain, and mind ; and however the arm and hand may be used, the muscles thus employed will become enlarged and will portray the occupation of the individual to whom it belongs.

The occupation stamps the man indelibly. The

soldier, sailor and tailor may be known by his walk. The hand of the blacksmith can be easily distinguished from that of the lawyer, and so on.

The whole hand is according to the bulk of the body. A shoemaker wishing to know the size of the foot, can do so by measuring around the hand.

If the fingers are very short, thick and fat at the ends, they denote a thief and all manner of evils. Large, long hands, denote great spirit, liberality, a good counsellor, and fidelity in friendship.

A long hand with thick fingers show a phlegmatic, lazy temperament. Beggars fingers stand apart, denoting meekness and misery.

A person whose fingers seem to stick together, is changeable, and has a bad opinion of every one.

Those whose fingers turn back, are unjust, subtle, ingenious, and the neater their fingers, the more opposed are they to virtue.

There are smooth fingers, and knotty fingers ; some have one knot and others two. Fingers terminate either in spatula—that is, englarging towards the end—or tapering. Knotted fingers denote method, punctuality and reflection—a German scientist to the contrary notwithstanding. Smooth fingers bear the germ of art ; they will be guided by inspiration, more than by reason ; by sentiment, more than by knowledge.

“There are seven hands,” says Dr. Abernethy,

“belonging to as many individuals, stretched towards us, and the fingers half opened.”

The first has smooth fingers, terminating in spatula shape and rather flat and broad.

The second, broad and flat at the ends, and knotty. To these belong a knowledge of things useful, and a love of horses, dogs, hunting and sailing.

The fifth hand has smooth fingers, of which the nails are formed like cones or filberts. To this hand belong the plastic arts.

The hand which has the phalanger nails partly square, and partly conical, indicates speculative ideas, meditation, deep philosophical science, love of truth and piety.

The philosophical hand has smooth fingers, terminating in tapering cones. To this hand belongs a contemplative, imaginative, poetic temperament, with intense love for the beautiful.

The hand wrinkled, indicates intractibility ; a mind without fancy or elasticity.

The thumb is the moral instrument of the will. Without it the hand, the body, and the fine senses would be incomplete.

In common with animals, we have an instinctive will, logic, decision ; but the thumb alone represents the reasoning power. The animal is the hand and fingers, the *man* is in the thumb.

The thumb of the ape is small, flexible, and looked upon by some naturalists as a moveable talon ; while on the contrary, the human thumb

is organized so as to act, in a sense, against the fingers. It symbolizes the inner or moral sense, to oppose the allurements of our natural inclinations.

Born idiots, are without thumbs, or with them powerless and inert. That must be when the substance is absent, the symbol must fail. When a ray of intellect occasionally illumines the brain of the poor idiot, he shuts his hands with the fingers above the thumbs. The epileptic in his fit shuts the thumbs before the fingers.

At the root of the thumb is the sign of the reasoning will.

In the first phalanger is the sign of logic or perception, judgment of reason. In the second is that of invention and imagination. Such is the philosophy of that important member of the hand, the thumb.

Small feet are indicative of a sulky disposition, also penuriousness.

SELF-PRESERVATION.

THE means comprehended in the education which prepares the mind for direct self-preservation, besides guarding the body against injury of different kinds, and also against disease, should teach the wisdom of obeying the physiological laws; in other words, to live in the perfection of natural life; which is necessary in order to ward off all causes which incapacitate the vital forces.

Without health the energies, activities, and all other industrial qualities of the human species become more or less inactive; therefore the necessity of self-preservation is of the utmost importance, and the knowledge leading to secure it should rank in the highest scale.

Nature is the proper guide to health, if faithfully followed.

Want of food should at first be allayed by a light, starchy, and simple diet.

Extreme heat is to be avoided. If the body be excessively warm, let it cool gradually, and care should be taken not to sit in a draught, or drink ice water.

If the body be chilled, do not rush immediately to a hot stove or register, for by so doing the skin becomes scorched and feverish. If the feet are cold, sit down and take first one and then the other in the hand, holding it around the centre, and a natural heat will soon be produced in the feet and through the body. All of these natural results produce natural promptings, not to be disregarded. If mankind would but heed the instincts of nature, many evils resulting from artificial surroundings would be avoided.

When fatigue of mind or body becomes burdensome, rest, if only for a short time; then, when refreshed, mind and body are ready for work.

Ventilation is of vital importance: if the atmosphere be not fresh, heaviness, weariness follow, resulting in sickness. A window lowered from

the top allows the heated and poisonous air to escape, thus causing a free circulation of air necessary to health.

If there were no eating nor drinking, no hunger nor thirst, then the system would be seldom, if ever, out of working order. The animal food eaten by man creates a constant irritation in the system, pernicious to health ; but the ignorance of the laws of life is so universal, that the instinctive promptings of nature are not understood. Nature has provided sufficient guards to health ; the body is full of them ; but lack of comprehension renders them useless.

Mankind are created to enjoy a perfect state of health, physically and intellectually ; but perverted nature brings the evils which we see all around us. How few we find who are in a state of health. Occasionally we meet with cases of vigorous health continued into old age ; but very seldom, and when we do, they are those who have carried out an active, industrious life.

We daily meet those who are examples of chronic and acute diseases, and premature decrepitude ; which they have generally brought upon themselves by their ignorance of the knowledge of self-preservation.

It is useless to attempt to enumerate the many sad consequences of ill health. Ill health creates an irritability fatal to the life forces, and makes life a burden instead of a pleasure. Thus from neglect of self-preservation, life is cut short.

Many crave death to be relieved of the burthen of disease which they are forced to carry.

It must not be believed, that when the human system is thoroughly diseased, a perfect cure can be effected. The normal condition being so perceptibly out of its channel, the time that it takes to restore the whole system to its natural state, the patience required to persevere in a proper course, all combine to make it almost an impossibility to restore health ; but the knowledge which directs to self-preservation is of the utmost importance for preventing such a sad condition. Experience has taught that the possession of such knowledge would remedy the evil, as nature's productions are perfect. There is no necessity to transgress the laws of life.

The greatest contradiction to the laws of health is the excessive use of medicine ; it is most injurious to the vital force of the system ; but the majority of people loose their health from eating too much, too often, and unnatural and inordinate food.

THE EVIL EFFECTS OF INHABITING WITH DOGS.

DARWINISM is a subject thousands of years behind the times, and which has no bearing on the true nature of manhood. It is true that the human family is in a great degree animalized ; it has become an inherent disease, and caused by the use of animal food ; also by the inhabitation

with *dogs*, thus blending the two natures together ; as we have often seen verified by the association of children and dogs. The animal often becomes the most prominent, as the natural laws teach, the dogs, being the stronger element, draw the finer forces from the human ; and the human partake more fully of the animal ; therefore the *natural, humane* laws of life become contaminated with the coarser elements of animals. How can it be otherwise, when dogs and cats are the constant companions of children, and sometimes of men and women ?

The animal element being taken up into the blood, and carrying it through the whole system, blending with the finer organs of the brain, and as this is supplied with animal force, it creates animal propensities with the human. The animal absorbs the finer element, which the human throws off. Humanity, in some cases, has become animalized, so as to produce what is termed insanity ; but this is a misnomer, for it is not insanity ; but a gradual change which has acted on the organic forces of the body, until there are now, in the lunatic asylum, the most deplorable, heart-rending sights that it is possible to witness. There are no less than eight of this class of beings, in the forms of men, believing themselves to be dogs. Dogs of various kinds. One thinking himself a terrier, another a Newfoundland, another a hound, and so on. They do not walk upright, but on their hands and feet, and jump about

on the floor and huddle together, and instead of speaking, they bow-wow. In the present condition of the human family, the humane element is in a great degree lost, and there will be nothing left but the animal, which will, I fear, comprehend the Darwin theory.

When will men live in the atmosphere of heaven, and grow in the element of divinity, bringing forth the fruits of harmony and righteousness in their seasons?

How beautiful is the child in its purity! anxious to learn wisdom in perfection, which should be only blended and born in love. Yet the pruning of the plant leadeth out the fibres of life, which createth a castle wherein light or darkness may dwell.

Give the children exercise, pure air, soft food, pure water, and their temperaments will blend with their surroundings.

It is advisable to form an electro-gymnastic class in every home, in order to develop the physical organs, and to keep them on an even plane, bringing into action the circulation, filling the lungs with vitalizing power, which will enable the body to throw off all diseases; and also leading girls out of the terribly demoralizing practice of doll-playing, which has already, in a great degree, sunk the female portion of this nation. The constant action on the sexual organs of little girls, as they are growing, brings into action all the propensities of a mother, which enlarges the or-

gans so far that the physical and intellectual are overbalanced and become uncontrollable.

The doll-playing with girls has become a mania ; they do not know what to do with their hands without a doll in them.

The boys are not able to protect themselves from their persistent onslaught upon them.

I attribute this terrible calamity which the human family is groaning under, and which fills our streets with demoralized women, in the greatest degree, to doll-playing.

TOBIAS, SON OF TOBIT.

THE angel Arzarias said unto Tobias, son of Tobit, " Go ye to a certain town, and as ye journey, and come to the river, a large fish will throw himself out of the water, you will take the heart, liver and gall of the fish."

Tobias asked, " Of what use is the heart, liver and gall of the fish?"

The angel answered—" Touching the heart and liver, if a devil, or an unclean spirit trouble any one, we must make a smoke thereof before the man or woman, and he or she will be no more vexed with the evil spirit. As for the gall, it is good to annoint a man who has whiteness on the eyes, and he shall be healed."

Tobias met his father coming out of the town, who was blind, and he annointed his eyes with the gall of the fish, and when the eyes began to

smart, he rubbed them, and the white cover began to peel away and come off—he saw his son, and his eyes were restored.

And the angel said—"I am Raphael, one of the seven holy angels, who present the prayers of the saints, and go in and out before the glory of the Holy One."

Tobit was eight and fifty years old when he lost his sight, which was restored to him eight years afterwards.

INHERENT DISEASES TRANSMITTED TO CHILDREN.

Now let us not believe that there is an endless variety of diseases. In the first place, all diseases commence with a disturbance of the circulating medium—this medium is the blood—which moves all other actions and motions of life: sensation, electricity, and vital magnetism.

The first deviation from a healthy condition is inevitably accompanied with a change of temperature in the body, which creates an obstruction in and among the various tissues, more especially the finer vessels throughout the system. Thus the temperature being low, and the action diminished, the sensations will be chilliness, aching and lameness, and the system in a negative condition.

Should, however, the internal action be attracted to the surface or to membranous tissues

and skin, then the temperature would be high, and the action would create a heat in the blood and feverishness. Then the system would be in a positive state. In this condition, the acids predominate.

The causes which create these conditions are various, both mental and physical; but it is necessary to understand that every departure from health is attended with a change of temperature, and a change in the atomic motion or circulation.

In whichever state the system is first thrown, the opposite always succeeds it; this is the law of action and reaction. We see that in every case of obstruction in the circulation, is a deviation from health; and there is a positive or negative condition of the system, and sometimes it is attended with both; but the inherent and constitutional causes determine the nature and extent of the case in individuals.

One person may have a set of sensations, such as pains in the joints, cold feet and legs, numbness and pricking sensations, sudden pains, especially in the great toe or feet, loss of appetite, wind, nausea, and sometimes vomiting; this complication is called Gout. A slight amelioration in this case would be termed Rheumatism; now drop off some more of those points, and substitute pain in the stomach, and you have Dyspepsia; another little change of effects caused from food eaten, and you develop Constipation; and

thus a weakness of the hemorrhoid veins and cellular coating of the rectum. In consequence of irregular and forced evacuations, small tumors are formed on the margin of or within the anus, which are termed Piles or Hemorrhoids. If the tumors are invisible, they are called the blind piles; if they excrete blood, the bleeding piles; and if the rectum muscles project, it is prolapsus; if mucous, they are mucous piles; and so we may continue on this same routine, with various slight modifications and changes.

We have inflammation of the stomach; change the locality, and we have disease of the bladder, bowels, brain, liver, kidneys, lungs, spleen, uterus, ears, eyes, and all other portions of the body.

We have said that all diseases are caused by obstruction in the circulation, or the want of equilibrium of the life forces of the system; but there are several causes which create this disorganization, and those causes exist with each individual according to his temperament, constitution and condition in life, and more predominating are those which are hereditary. If parents are not perfectly healthy, their offspring cannot be healthy. How can a diseased tree bear healthy fruit?

Consumption, Rheumatism, Epilepsy, Cancer, Scrofula, and many other diseases, are transmitted from one generation to another.

It is not disease only that parents transmit to their children, but all manner of crimes under

which the structure of the children have been developed. We would not assert that parents directly transmit disease or crime to their children ; but we know that there is a spiritual or vital force of disorganization which develops and matures with the body and blood of the offspring. We see these illustrations constantly verified. I have found hereditary diseases fully developed in the second and third generation.

We have in this country a nation of diseased, sickly women, and but few healthy children, except those of foreign lineage.

DIET.

To give precise rules for regulating diet is impossible, as in each particular case the diet must be regulated according to the constitution and condition of the patient.

No kind of food should be used as diet for human beings that is not perfectly proper to use at all times when the appetite desires it, except in extreme cases.

Animal food and pastries should *never* be used, as they are detrimental to life, health and happiness.

Some physicians say, chronic diseases require little attention in regard to food ; but I say, that diet is most important in curing many diseases ; indeed, chronic diseases cannot be cured without adhering to a proper diet. Some ailments may

be removed by simple attention to judicious food ; and it is clearly observable that through neglect of this important subject, that the nation is fast destroying itself by inordinate eating.

The importance of the manner of preparing food cannot be too carefully considered.

I have known patients prostrated for days in acute suffering, caused by eating a piece of toast, which had been held over a coal fire so near as to absorb the gas from the coal. Toast should never be made in that way.

In many diseases it is sometimes necessary to abstain from food for several days, and in all cases nutriment should be taken in small quantities. The patient can be the best judge of what is right for him to eat, by studying the effect of the food on the stomach.

Innumerable diseases are being daily created by eating animal food, which fills the body with worms and matter. Several cases have come under my observation, some of which I hereby mention.

A gentleman of the medical profession suffers from nettle rash after eating animal food, on account of the concentrated poison which immediately enters the blood. He being of an active temperament, the poison at once took effect.

Mr. T—— cannot remain in a house where a hare is being cooked.

I know a woman who cannot endure a cat in her presence. That is a fine element of nature.

Another who suffers from erythema after eating shrimps.

The pernicious habit which has come into use as food for invalids, and which I am sorry to say the medical profession recommend, is the extract of beef, used as beef-tea. It is concentrated animal poison—not only nonconducive to health, but injurious, there being no nutritious element in it. Other elements, if it only be water, serve to neutralize the system. If it were not so, the patients could not recover.

I have seen cases where the beef poison has been recommended, and the patients could not take it; a nourishment was prepared of fine mashed potatoes, oatmeal gruel, etc., and the patients recovered, their strength daily increasing.

I see people daily, who suffer intensely with constipation, caused entirely by their mode of living.

Eating *fine white* bread, crackers, and drinking hot tea, two or three times a day, causes constipation of the bowels. From this mode of life the sufferers may have evacuations from the bowels about once every six or eight days. This stagnation of the system creates abscesses in the rectum, piles, and is sometimes the cause of hernia.

Chronic diseases are caused by the use of improper food, and also over-eating, and cures cannot be effected without adhering to the diet which nourishes and strengthens, without clogging the system.

Dr. Mum, Assistant Surgeon in the Middlesex Hospital, says—"Instances of the poisonous effects on certain constitutions, of drugs, ordinarily of moderate action, are familiar in medical practice. *Epicacuana* is one of the best examples of a drug, that even in a state of the minutest subdivision, is capable of producing idiosyncrasy, in extreme results. And some articles of diet are also to individuals poisonous—individuals are interiorly constituted for various elements."

The object of this treatise is not to discuss the physiological question, but to offer facts for consideration. J. M——, a patient, cannot eat rice in any shape without extreme distress, the effects of which is spasmodic asthma. To him rice is a poison. On one occasion when at dinner, he felt the symptoms of his malady coming on, and, as usual, was obliged to leave the table, although he had partaken of no rice that he was aware; but on investigation, it was found that the soup had been thickened with rice flour. It may effect another person by a suffocating sensation.

Another gentleman under treatment could not eat figs, without experiencing a most unpleasant sensation in the mouth and nose.

Rice and figs are generally healthful; these are singular exceptions.

There are many children who cannot endure the sight of animal food; yet their parents, through ignorance, force them to eat it. Nature's God teaches the children they must not eat it;

man forces evil upon them in teaching them to do so.

We read in the third book of Leviticus 6th chapter and 2d verse, of the many meat offerings which were made unto the Lord. A handful of fine flour and oil, with frankincense, which was called most holy.

Fourth verse ; an oblation of meat offering, baked in an oven ; unleavened cakes of fine flour, mingled with oil ; also unleavened wafers anointed with oil. Also a meat offering baked in a pan of fine flour, “and thy meat offering shalt thou season with salt.”

Fourteenth verse : a meat offering of fruits and green ears of corn dried by fire, and beaten out of full ears. Oil is put upon it, and frankincense.

All offerings of animals were burnt to ashes.

Pharaoh found among all the maidens of Egypt, there were none so fair as those of the Israelites ; and he sent to Joseph, saying, “bring hither of the beautiful maidens of thy people ;” and it was done as he said ; and it came to pass, after they had sojourned for a time in the palace of the king, and fared sumptuously every day, that their beauty faded, and they were no more beautiful ; and the king sends again to Joseph, to learn the cause of the change. Joseph said unto him, “deliver the maidens unto me ; I will take them back to my people, and give them pulse to eat, and water to drink, and they will become beautiful as they were before.

Thus we see, that what we eat and drink promotes health, strength and beauty, or destroys it; this is one of the laws of life.

It is not a rare thing for the face to be forty and the body twenty-five.

A Mexican gentleman was invited at a friend's house in New York to dine. There was roast lamb on the table, and he was asked to have some by the hostess; he replied, "Excuse me, Madame, I can not eat that; if I should, I would feel like *killing some one immediately.*"

INFANT FEEDING.

At first over-feeding does more harm than under-feeding. There are thousands of children who are physically and constitutionally ruined from wrong feeding and over-feeding.

A child that is over-fed is uneasy and restless; and it is a habit with mothers and nurses, that whenever the child stirs, or makes a noise, immediately its mouth is filled, which is suffocating to the child, and obstructs the action of the lungs. It is necessary for the infant to exercise the lungs, in order to develop its organs and make it grow stout and healthy. Nurse an infant of one or two months old every two or three hours, and no more. If the child gets thirsty in the meantime, give it a drink of barley-water.

Boil a teaspoonful of barley (powdered) in a gill

of water, and a pinch of salt, about fifteen minutes, then strain it, and dissolve in the mixture one lump of loaf-sugar.

When babies are costive, take oat-meal instead of barley ; but be sure to cook and strain it.

When the breast milk is not sufficient, alternate bread food and crackers with the above.

Pour boiling water on the crackers (or bread) and let them soak, so that they will blend with the water, and a little white sugar.

Cows' milk should not be used for infants, with breast milk, as the mixing of the two creates a derangement of the bowels, and frequently leads to Marasmus.

Care should be taken that the food is fresh, and not acrid.

After weaning, the most natural and nutritious food that can be given is cows' milk. Children will thrive on milk. In most cases it should be cooked ; but not boiled up. If a child be inclined to looseness of the bowels, take a teaspoonful of fennel seed and pour a gill of boiling water on it, let it steep fifteen minutes, strain, and then put in the milk. Continue with this until the bowels are settled and right.

Infants, when nursing, are often affected in their bowels and stomach, which they draw from the mother, which may be from improper food she has eaten, or over exercise, or from medicine which she may have taken.

A case of this kind came under my observation.

A mother of an infant four months old, a healthy woman, was taken with looseness of the bowels. Her doctor gave her two opium pills. The infant nursed the effects of the opium from its mother, and fell asleep, and continued to sleep for three days. When the infant awoke it could not move; its joints were all loosened, and the limbs would turn either way. The child lived—is still living, a dreadful cripple and invalid. She has not grown to proper size, and can only drag her limbs after her, they being in irons and her body also.

All mothers should be most careful and considerate in their eating, drinking, and temperament while nursing.

Some medical men will recommend beef-tea for infants, a thing that should never be used; if the properties of beef-tea were understood, no one would order it taken. It is concentrated animal poison, and should never be used for the old or for the young.

I saw a child in Philadelphia—a nice little son of Captain B——, a comparatively healthy child, except that it had not the use of its limbs. He is now about three years old, and has been obliged to wear iron supporters, in order to walk and keep his legs straight. This weakness has been caused by forcing him to swallow animal flesh.

Before the child was able to masticate food, or had teeth sufficient to do so, his grandmother

would cook a mutton-chop every morning, cut it fine on a plate, then put it into the child's mouth, and force him to swallow it. His digestive organs being overtaxed, the sympathetic nerves were affected, and also the nerves which lead to the spinal cord. All of these parts being in sympathy with all other parts of the body, and especially the sciatic nerve, which passes down the legs, were in consequence weakened—hence the helplessness of the limbs.

People frequently feel the effect of what they eat and drink, in their limbs. Liquor, taken in excess, sometimes affects the legs so that the imbibor may be unable to walk, and still not affect the brain; thus we see on the external the effect of action in the internal.

Infants of ten or twelve months old can have bread, barley, oatmeal, and such like food, if required; but I find that children thrive best almost exclusively on milk.

Children should never be permitted to sit at the table with older people, as they should not see the various kinds of food eaten by their elders, which is injudicious and hurtful.

What is termed Summer Complaint, comes from over-eating, and hot and foul air. Infants that are nursing are liable to this complaint, from improper food eaten by their mothers. Green fruit and vegetables are very bad for nursing infants, therefore mothers who have the health of their babies at heart, should eat plain, wholesome

food, well cooked, in order that the milk may nourish, and not sicken their children.

When children are sick at the stomach, so as to vomit, or have looseness of the bowels, give no food for five or six hours, but use external applications; and through them can be brought about reaction. A poultice of Indian meal mixed with hot vinegar, applied on the pit of the stomach, and another between the shoulders, also mustard drafts on the soles of the feet, produces circulation, and thus the disease is carried off. For a drink, a strong tea of spearmint or sage, given sparingly, not more than a teaspoonful at a time, according to age of patient. Keep the invalid warm and quiet. This treatment is good for adults as well as children.

CROUP.

The cause of Croup is principally neglect. The symptoms are perceptible to any mother or nurse, if the child has taken cold. Slime begins to increase in the organs of the head and throat; do not wait until the fungi be formed, but take one teaspoonful syrup of ipecac mixed in four teaspoonfuls of water, and give one teaspoonful of this mixture every hour. This will carry the slime down. If, however, it should be necessary for the child to vomit, give thirty drops of pure ipecac every fifteen minutes, until the desired effect is produced. A very young infant, of two

or three months, not more than five or ten drops. If the trouble be not removed, and to prevent the formation of moss-like sores, or fungi, use red pepper tea (weak), sweetened with honey, as a gargle. If the child be too young to gargle, put a little in the ipecac.

Put camphorated oil on the throat, under the ears, and on the nose. Feed sparingly, as too much food creates a choking sensation, and causes an increase of slime.

An efficacious remedy for Croup and children's cold generally, is the following :

Slice an onion; between each slice sprinkle a layer of white sugar. Let it stand over night, then there will be a syrup, white and clear, expressed from the onions and sugar; drain off the syrup, and give a teaspoonful five or six times a day.

CARROT SYRUP FOR COLDS.

TAKE a raw carrot, dig out the centre, making a hole large enough to admit a finger. Fill the hole with white sugar, stand the carrot in a cool place. In about twelve hours the carrot will be filled with pure syrup of the dissolved sugar. Give from six to twelve drops of this, four or six times a day, according to the age of the child. Keep the carrot in a cool place.

SCARLET FEVER.

IN Scarlet Fever no medicine should be used, except the simple syrup of ipecac.

Cook prunes, and take the syrup off them for a drink. This will act upon the bowels sufficiently.

Keep the patient warm, but do not seclude the air from the room. Soak the feet in hot mustard water, and then wrap them in warm flannels.

Dr. Von Cort treated this disease in his practice over thirty years, and never lost a patient, with scarlet fever, always using this treatment.

If cows' milk be used for infants, it should first be boiled, then skimmed and sweetened a little, and a little salt added, but not enough to give it a saltish taste. Milk thus prepared will be nutritious.

TO EXPEL WORMS.

TAKE butternut bark, scrape it FROM the limb towards the trunk of the tree; steep this and use the decoction—one tablespoonful for adults, and a teaspoonful for a child, taken fasting; or used as a powder, each dose about the size of a pea. Mix it in molasses or sugar water.

It is necessary to be particular to scrape the bark towards the trunk, for if it should be scraped off the other way, it will cause vomiting. Many people will sneer at this idea; but I have only to say, that the laws of natural science are very

minute and fine, and when we study them more, we shall understand them better, and thus establish the laws of health.

When children are taken sick, give a worm remedy immediately, as in all cases the worms work up the disease, create fever, cough, spasms, and the worm slime often comes to the surface and causes surface diseases.

THE EYE.

THE eye may be called a ball, which contains a clear fluid matter. The coats of the eye are something like a spyglass, one tube fitted within another. There are three principle ones. The external coat is called conjunction. The outside of the eye is called the liberatic coat ; it is a thin white membrane, very strong and firm ; it is usually called the white of the eye. In the centre is set the cornea ; it is clear and transparent. The cornea is very hard and firm. Beneath or back of the cornea is the choroid coat, in which are the blood vessels. Still farther back is the pigmentum migrum, a dark brown substance, which covers the outer and inner surface of the choroid membrane. The absence of this substance in the albino gives the red color to the iris and the pupil.

The iris, being the colored circle which surrounds the pupil of the eye, is hung before the

lens. The iris divides the fluids or humors into two parts; the one before the iris is called aquois or watery, and the part back of the iris is a glassy humor. The crystalline lens is a small body, convex on both sides, and transparent, and swims, as it were, in the liquid or humors.

The optic nerve is expanded on the part of the eye, and this expansion forms a membrane called the ratina. On this all objects are formed, a penetration of which is transmitted to the brain. The rays of light pass through the cornea, aqueous humor, chrystaline lens, and vetreaus humor, and falls on the retina.

Our sight is the most perfect and delightful to all our five senses. It fills the soul with the greatest variety of ideas. It converses with nature and never tires, except through the action of the system. It is this organ which furnishes us with the greatest pleasure in life, derived from visible objects.

This delicate organ, the Eye, may be effected or diseased in many ways; but in all cases, disease is caused by an impure state of the blood, and obstruction in the circulation. The treatment of the eye, we have always found to prove the most successful, has been that which is mild and soothing.

In many cases the eyes are injured by medicines administered by injudicious practitioners.

Sometimes affliction of the eyes is the result of some ailment of the body. Innumerable cases,

where chills and fever have been treated with quinine, the eyes in consequence have been affected. Many cases of this kind have come under my observation. Some cases I have known where—through the effect of quinine—the patients have become nearly blind, partially deaf, and the head so affected with a buzzing and throbbing sensation as to produce irritation of the brain to that degree, that partial insanity is sometimes the result.

The obstruction of the circulation—especially in the finer vessels—will create rheumatic pains in various parts of the system, and in the finer tissues, cause neuralgia, especially in the head, around the eyes, to that extent that it is almost unbearable.

Quinine should never be used in any case, except there be a restorative at the time to carry off the evil effects and vitalize the system.

Residents of cities are troubled with weak or diseased eyes. The see nerve being affected through excessive action caused by gas-light; the glare and heat from the gas weakens the nerves of the eyes so that the fluid is not able to retain its excrescent state, but is involuntarily emitted from the eyes, thus creating disagreeable effects.

In no case whatever should the knife be used on the eyes. It is unnecessary, unsafe, injurious and dangerous. All diseases, cataracts, tumors, horney substances, etc., can be removed without the knife. For the last twenty years we have

seen these things done, and many are the proofs that could be produced.

A case came before me in 1874. A man nearly lost the sight of his eyes from an operation on them—the sight was partially destroyed. The eye itself was not diseased ; but the fine tissues which lay back of the eye-ball being obstructed, caused what I termed neuralgia. Remove the cause of a disease and the disease will disappear.

GENERAL TREATMENT.—In all cases you will find, when the eyes are diseased, that the liver is in a torpid state, the bowels constipated, the kidneys and other organs of the body in an unhealthy condition. All of these obstructions must be removed by the use of simple remedies which will cleanse and purify the blood, and create an action through the system.

The Egyptian Eye Water should be used according to directions, which is the best yet known.

This eye water is composed of one dram of sugar of lead ; one dram of lac. sulphur ; one teaspoonful common salt ; five drops of citranilla oil ; one ounce of alcohol ; one quart of soft water. Mix all together and let the mixture stand a few days. When it is perfectly clear, pour off all that is clear, and it is ready for use ; that which settles at the bottom to be thrown out—the clear liquid only to be used.

DIRECTIONS for using the Egyptian Eye Water :

—Take a small piece of linen, make it wet with the Eye Water, and lay the linen on the eyes; as often as it becomes warm, change it, so as to keep cool. Do this for ten minutes, morning and evening. If these directions are faithfully followed, this Eye Water will restore and strengthen the eyes. It has been found particularly beneficial for persons whose sight was failing with age. Some cases have been known, where the results of this Eye Water has restored the sight so that the patients laid aside their glasses, and could see to read, and use their eyes as well as before using their glasses.

EYE BRIGHT.

THIS herb is highly recommended by an old English physician, who says it is under the sign of the Lion; and Sol claims this herb; or has dominion over it. He says, "That if this herb were used as much as it is neglected, it would spoil the Spectacle trade."

One would think a person would prefer a natural before an artificial spectacle, which can be done, as I am a witness.

The decoction or the distilled water of the herb Eye Bright, taken inwardly, or used in the eyes, restores the eyes from all infirmities that cause dimness of sight. A conserve of the flowers may be used with the same effect.

The powder of the dried herb, mixed with sugar and taken, hath the same powerful effect to help and restore decayed sight.

Arnoldres de Villa, saith, "It hath restored the sight of those who have been blind a long time."

In a case where there is extreme irritation in the eyes, apply a mustard poultice between the shoulders, in order to draw the inflammation from the head and eyes.

RESTORING AND PRESERVING THE SIGHT.

FOR near-sightedness, close the eyes and press the fingers gently from the nose outward across the eyes. This flattens the pupils, and thus lengthens or extends the vision. This should be done several times a day, until the short-sightedness be removed.

For loss of sight by age, or for those who require magnifying glasses, pass the fingers and towel from the outer corner of the eyes inwardly, above and below the eye-balls, pressing gently against them. This rounds them up, and preserves and restores the sight.

This is nothing new, as it is said that the Hon. John Quincy Adams preserved his sight in this way, through the latter part of his life. Lawyer Ford also restored his eyes in this way, and was enabled to lay aside his glasses, and has since preserved his sight, by continuing this practice.

In case the eye becomes inflamed from those troublesome things called Sties, lay a wheat-bread-and-milk poultice on it, and change before the poultice becomes dry. In one night the inflammation will be gone, then continue with the Egyptian Eye Water, always remembering to avoid letting the water get in the eye.

DRINKS FOR INVALIDS.

AN excellent cooling and nourishing drink is made by taking one tablespoonful of oat-meal, or corn-meal, put in a tumbler of cold water, and then let it settle. This should be used instead of the common vinegar, molasses and water, so much drank by farmers in summer. Two pounds of meal in a pail of water is the right proportion.

The natural condition of fresh cool water, at all seasons, is more conducive to health, according to the varied changes in the system, than ice-water.

For invalids, toast-water is good for a drink. It is nourishing, and removes the dryness of the mouth and throat and feverishness.

Cream of Tartar-water, as a drink, is cooling and cleansing, and a preventive of sickness when used judiciously. It should be prepared by mixing one teaspoonful of the pure cream of tartar, one teaspoonful of white sugar in a tumbler of

cold water; and drank in small quantities. In this way it produces a more desirable action on the system.

A good drink is made by taking a few leaves of sage, putting them in a can, then pour boiling water on them and let them steep half an hour, and then strain and drink occasionally. This drink cannot be extolled too highly. It is a healer for the lungs, when combined with diluted syrup of ipecac, and a hygiene diet.

In case of constipation of the bowels, an admirable drink is made of prunes. Boil them in a considerable quantity of water. The patient can drink the fluid, and eat the fruit, which is an excellent diet; it will produce an action of the bowels, and remove constipation.

A good drink as a tonic is a tea made of cherry leaves (dried); drink it through the day cold.

Barley-water is a beneficial drink.

The drinks which I have mentioned are nutritious and medicinal, but there is one all-important drink, which may be used freely, at all times in its pure and sparkling element, and it always proves a healthful beverage—the crystal fluid, *Water*.

Milk is also excellent to drink. It comprises the vegetable, the oil, the sugar, the meal and water, all of which will supply their places in the

system. Raw milk should not be used, as we have seldom or never pure milk in large towns. It should be scalded always, in order to destroy the germs which exist in it.

HYPOCHONDRIA.

This is the scientific appellation to the disease otherwise known as low spirits, spleen, gloomy, the blues, etc. It produces constant fear, anxiety, picturing to the individual phantoms of evils; creating troubles from falsity, and bowing the head to nothing. A person afflicted with this disease is a victim to a combination of evils. The cause of this disease proceeds from obstructions in the system. At first a torpid state of the circulation, which impedes the action of the liver, the kidneys, the digestive organs, and from these obstructions nature does not act, therefore the body does not throw off its usual quantity of bile. The system absorbs the bile, and through this process the mind becomes depressed.

In order to get the machine in motion again, a cathartic must be taken in small quantities, that it can have time to work off the obstructions through the system, and get up an action of all the organic forces of the body. Self-action must do the work. *Mind, air, and water*, is the all healer, as mind and matter act together.

HYDROPHOBIA.

THE wound must be washed with warm vinegar or tepid water, and well dried. Then a few drops of muriatic acid must be poured on the wound.

ARSENIC AS A PROPHYLACTIC.

This is a preventive and remedy for hydrophobia.

Dr. Ernest Guison, of Switzerland, lately presented to the medical faculty of Burne, thirteen persons from the various towns, who had been bitten by rabid dogs. He administered one-twentieth of a grain of arsenic each morning and evening. Eight of these followed the advice, and were not attacked with the disease; of the remaining five, three died, and two remained unaffected. The arsenic should be applied to the wound, as well as taken inwardly.

There are others who have treated this dreaded disease with Iodine, and have found it successful; but it is an undisputed fact, that in any and all cases, where a person has been bitten by a dog, it is necessary to wash the wound with vinegar, and then apply plantain leaves, wilted, and change them often, and take a blood purifier for at least two or three months. The mind, however, has a powerful effect upon the body, which will cause a disease or throw it off.

The power of *will* can cure or *kill*. I can go into a house where a person is well and make him

sick in three days with a fever, or if he be sick, I can cure him in twenty-four hours.

Hydrophobia is a disease of the mind instead of the body, caused by an impression through hereditary education, for we see children are often bitten or scratched by a dog, and hydrophobia is not the result ; but in adults the disease is brought on by enticement, and nourishing through the constant agitation of the mind, which agitation creates and produces those things which we believe and expect will come.

There is another great and natural reason why an adult is more liable to be affected by the bite of a dog, which is, that they have become more impregnated with animal propensities than a small child, for the reason of their having lived longer with some of the brute creation, blending their emanations together, and having used as food animal flesh. Thus an adult must necessarily be more animalized, consequently more easily acted upon from the effects of the animal, and the result proves the evil manner of living.

Another method that has been recommended, in which to treat this dreadful disease, which is to keep the patient under the influence of chloroform or ether.

The tincture of livleap, given in doses of two or three drams each, will allay the agitation, and is very beneficial. It is very often the case that a simple remedy will effect the greatest cure.

A newly discovered remedy, which has been

used in some parts of Europe, and is said to be effectual. It is the "Golden Cenotides," on the common rose-bush. It is found in quantities on all rose trees. They are collected, dried, powdered, and given: and is said to relieve the excitement of the brain, and throw the patient into a sound sleep.

TO PREVENT HYDROPHOBIA.

At first it is necessary to bathe the wound in alum-water. The patient must then take a vapor bath, one each day, for three days. After which take lobelia and steep it in boiling water; when it is cold, bathe the wound in the decoction several times through the day, and lay a wet cloth on it during the night. Continue this until recovery. Also let the patient drink a tea made of the lobelia, in small quantities, so as not to create vomiting, but that it may enter the blood and work through the system. It is also necessary to bind the portion of the wounded limb leading to the body firmly with a strong ligature, in order to prevent the absorption of the poison into the system. The bandage may be removed after a few hours. It is necessary that the wound discharge the venomous blood freely; if it does not, apply a suction force to the wound.

This is a preventive of the disease; if, however, any symptoms of hydrophobia should appear, immediately give a vapor bath near 150 degrees

Fahrenheit, and continue the perspiration for half an hour, after which a cold shower, then cover the patient with blankets in bed. This may be followed by a desire to drink; then give a tumblerful of strong red-pepper tea, with one teaspoonful of tincture of lobelia. If any paroxysm should come on, repeat the sweating and the tea; when the system is exceedingly weakened by the steam, and the sickness at the stomach is succeeded by vomiting, the danger is past, and it is well to give spearmint tea. If there should be any symptoms of a return of paroxysms, repeat the same, with greater vigor.

Some temperaments (where the human is blended with the virus of the animal) will resist the most energetic remedies. The constant cohabitation with dogs combines the two elements, thus we have animalized men and women. Dogs should be left to live in their natural element, the same as tigers, bison, and lions. It is just as wrong to live with one of these as the other. It would be better to make a companion of a lion than a dog, as he is of a much higher order of animal.

There is a snake-stone found where snakes exist which is said to cure the bite of a serpent, by applying it to the wound. There is also a mad-stone which will restore the disease of rabies. These stones have been found in this country. The object is, to know what kind of stone it is. There are great virtues in stones. By putting a

few stones in a cistern or well, they will neutralize the water.

Dr. Benisson, of Lyons, claims to have discovered the remedy of vapor baths as a permanent cure for hydrophobia, he having caught the disease from a patient whom he was attending, through an abrasion in his index finger. He entered the bath-room with the intention of suffocating himself, with the temperature up to about two hundred degrees. He says: "All the symptoms disappeared as if by magic, and since then I have never felt any more of them. I have attended more than eighty persons bitten by animals, and have not lost one of them."

It is said, that in every instance where a person has been bitten by a rabid dog, small pestules make their appearance sooner or later; but generally from six to nine days. These pestules must be opened with a sharp-pointed instrument, as they are too tough to break of themselves, and the matter must be discharged and spit out, or it will be reabsorbed, which reabsorption is said to cause the paroxysms termed hydrophobia. This statement looks very reasonable, and is no doubt true.

A PREVENTIVE, discovered by a French physician, M. Cossar: Take two spoonfuls of fresh chloride of lime in powder, mix it with half a pint of water, and with this wash keep the wound constantly bathed and frequently renewed. The chlorine gas possesses the power of decomposing

the tremendous poison, and renders mild and harmless that venom, against whose resistless attack the artillery of science has so long been directed in vain. This wash should be applied as soon as possible after the bite.

The following shows the result of this treatment: From 1810 to 1824, there were admitted in the Breslau Hospital 184 persons, of whom only two died. From 1793 to 1824, in the Hospital at Zurich, 223 persons were bitten by different animals, 182 by dogs, of whom only four died.

SNAKE POISON.

CARBOLIC acid turns out to be a deadly poison to snakes. A few drops, it is said, will cause the almost instant death of the cobra. I think it advisable to send some to India to feed the cobras; and if this be true, it should be an antidote to the venomousness of their bite.

NEURALGIA.

As no two persons can be treated alike we present various remedies :

Veratim.....gr. xii. (Grains twelve.)

Spirit Vini..... $\frac{3}{4}$ ii. (Two ounces.)

Mix and rub the affected part three times a day.

Do. Tincture of Aconlt.....viii. (Eight drops.)

Aqua distill Two ounces.

Mix, and take one teaspoonful every two hours.

Also. • Oil of Peppermint will remove Neuralgia by applying it to the parts affected.

FACE NEURALGIA.

Pass a piece of ice over the affected part of the face every five or six minutes. It is painful, but you can lessen the pain by holding some fluid in the mouth, composed of a few drops of Tincture of Capsicum in a tumbler of water.

In neuralgia it is advisable to use a tea of the sculcap, being steeped and drank cold through the day, as a nerve, to ally the irritation.

Also. Apply to the parts where there may be pain externally.

MCMUNN'S ELIXIR OF OPIUM—used with caution. I have known this remedy to cure severe cases of neuralgia of long standing.

Tincture of Aconite ; sixteen drops in a tablespoonful of cold water, to be externally used on the affected parts.

Tincture of Aconit—Eight drops, mixed in two ounces of water, and take one teaspoonful every two or three hours.—*Dr. Von Cort.*

ASTHMA.

ASTHMA is a decidedly afflicting disease, and is seldom cured. The cause of this distressing disease lies, in a great degree, in the nervous forces. The nerves connected with the bronchial tubes, which lead to the lungs, become affected, so as to cause obstruction of the circulation of nature's action, therefore the breathing organs

cannot carry on their natural function. The air-tubes are encircled with muscles, and like all other muscles have power of contraction, and are united with nerves, which nerves, when they become diseased or irritated, contract, and by so doing close up the air-tubes, so that very little air can pass the air-cells, and that with difficulty, hence the trouble in breathing.

An attack of asthma may be brought on by mental agitation, over eating, too much hot drink, over exercise, and many other causes. An asthmatic attack is a paralytic affection of the forces connected with the lungs, which cause the cough and choking sensation. The attacks are periodical, and must be cured by acting on the nerves and power of will. If the patient raise himself, inflate his lungs as much as possible, slowly and easily, respiration will naturally follow.

The following prescription is an excellent remedy, and in some cases affects an entire cure ; but as all are not constituted alike, it may not always prove successful :

Tinct. Lobelia... ..Two ounces.

Tinct. Assafet.....One ounce.

Iodine of Potassa..... ..Two ounces.

Simple Syrup.....Four ounces.

Mix all together. Dose : From a teaspoonful to a tablespoonful every hour, as the case may require.

Another remedy—safe, and sure, and simple—

Syrup of Ipecac.....One ounce.
Water.....Three ounces.
Sweet Oil.....One quarter of an ounce.
Dose : One teaspoonful every hour.

Another prescription, good in some cases, is the following :

Pulver Sulphr. : asst. in powder ; mix with white sugar, and make three grain powders.

Dose : One powder three times a day.

ASTHMA and PILES are two diseases which are sympathetic, they being at opposite ends of the magnetic poles.

A pectoral decoction composed of barley, figs, liquorice-root, raisins and water, each in equal proportions.

Dose ; One teaspoonful, four times a day, with a little cold water.

FOR PILES.

Figs.....One ounce.
Senna.....One ounce.

Chop them fine and mix them together. Eat a little of this mixture, three times a day, on an empty stomach.

If this simple direction be followed faithfully, relief from this troublesome disease will be the result, as it is caused by inaction of the bowels.

It is often necessary to use salt water injections. Three injections the first day, two the second, and one the third ; this will create regularity of the bowels.

PILES is a disease about which a great deal can be said. It is a prevailing malady very little

understood. The cause and commencement is the brain, and it must be cured through that organ, or not at all. Piles originate from mental rather than any other disturbance of the body. Anxiety, disappointment, excitement of the mind, all affect the body. Occupying the mind in reading papers, while engaged in the process of evacuation, is a habit injurious to the intestinal organs, also to the rectum, and is offensive and disgusting. Any mental occupation during the action of these organs is certain to stamp disease on the weakest part, and it should be observed that Piles are periodical in their appearance and disappearance. About the same time the patient had them last year they will return at the same season this year. By adhering to the laws of health the suffering can be warded off.

Periodical attacks of diseases may all be prevented by timely care, which will assist the functions of the body to perform their duties.

Some people suffer from Piles for years, using no remedy, being ignorant of causes and effects, and being possessed of that false modesty which destroys self-possession. Intelligence and refinement will not mask physical laws, but will throw a halo of light around the least of them.

For Piles mental quietude is an all-healing balm. All the natural laws of the body must be obeyed. The patient must diet, so that the contents of the intestines may be discharged without straining. The utmost system and regularity is

necessary. If the vessels protrude they must be carefully pushed upward and time allowed for them to be adjusted, at least in some degree.

The drug-stores are full of Pile medicines: but they are all humbugs. Self-reliant restorative is a force which cannot be defeated, and that must act on the functions of the body.

A man was cured simply by carrying a horse-chestnut in his pocket for several years: when he threw the chestnut away the Piles came back.

Another was entirely cured in the same manner. A horse-chestnut is recommended as a remedy, it having the properties which are healing to hemorrhoids. I have found that if medicines must be used it is necessary to use only those which will assist in opening the passage, and that can be better accomplished by attention to proper diet, as above stated: in cases of extreme pain it may be necessary to use injections, with the simple remedies which you will find here, will assist nature in performing her work.

Many persons have found relief in hip baths; some should use them hot, others warm, and others cold, according to the constitution.

It is necessary for all afflicted with Piles to use an ointment made by putting celendine leaves or root in olive oil, or fresh, unsalted butter; set it on a hot stove and let it stand for several hours, then strain it, and when cold, apply it. It is an excellent ointment, and sometimes will cure with-

out any other remedy, except the one all important, the regulation of the abdominal forces.

A simple regulator is the following: One teaspoonful of sulphur mixed with a little milk, to be taken every evening or as often as necessary.

Poultices are sometimes necessary when the case has been neglected until ulcers form, which are painful. A good poultice can be made of flaxseed or slippery elm bark (ground) and mixed with hot water, and applied warm.

Diet must be adhered to in this disease. It must be hygiene; no fine white wheat bread should be eaten, it is especially injurious. No tea; milk and water, hot or cold; coffee with caution, not strong. If vegetable diet be used, such as the various kinds of peas and beans, it may not be necessary to take medicine to act on the bowels, as they are laxative.

PROLAPSUS ANI.

Peach leaves, used as a tea, is a useful remedy.

INJECTIONS FOR WINDY TUMORS.

Take the bruised seed of garden angelica, two ounces, steep with one pint of boiling water, add half pint of milk, one gill of molasses, one gill of olive oil, one teaspoonful of salt. Use twice a day.

PILE SALVE.

Collodion, five parts ; Turpentine, two parts ; Castor Oil, one part. Mix all together and use it two or three times a day.

BOWEL COMPLAINT, CHOLERA MORBUS, CHOLERA, COLIC, &c.

All diseases of the bowels, kidneys, and bladder should be treated with external applications, in order to assist nature to restore circulation.

Diseases of the bowels are caused by exposure to cold or dampness in some way; frequently from damp feet. In case of a chill, frequent draughts of hot water, with a few drops of tincture of capsicum, should be taken, and bottles of hot water applied to the feet. In case of severe pain, injections should be given of hot water, with a small piece of gum-opium dissolved in the water.

Disease of the bowels is sometimes caused by constipation. Excessive constipation creates an irritation. In such a case a mild cathartic must be administered, and continued until an evacuation is produced. We use small doses to prevent inflammation. If there be any soreness in any part of the abdomen, apply a poultice of slippery elm bark, and have it thick and warm, and repeated until the pain is wholly removed.

It is a pernicious practice to treat any disease of the bowels with *Morphia*. *Morphia* checks the circulation by stupefying nature, and undermines the action of the system, causes bloating, and great lassitude; finally the whole body becomes in a degree paralyzed.

I have cured looseness of the bowels, of from ten to fifteen years standing, by simply prescribing the patients to chew spearmint every day until recovered. Such cases never are liable to a return of the disease. Other cases have been cured by the patients chewing two or three cloves a day ; but in such cases particular attention should be paid to diet ; no animal food should be eaten.

Simple remedies cure diseases The use of strong concentrated poisons destroy the delicate structure of the human body, which requires nothing more than proper attention to diet, air, water, and exercise. If you wish to live in health and happiness, imbibe not the habits and customs which now predominate.

After using the remedies above named, if the pain be not removed, repeat them. Never cease until the sufferer is relieved.

Many think *one* application of a remedy is sufficient—they do not like the trouble of renewing it. I have seen patients lying like dogs, waiting for nature to act unaided, which is like standing still and saying to a large stone, “out of my way ;” put your strength to it and it will go.

The human system generally has become so deteriorated that it needs assistance to recuperate. All have lost sight of the laws of life and health, having been slaves to customs and fashion ; let us hope for knowledge and vitalization.

CHOLERA.—This dreaded disease has become better understood in all countries. It is no longer looked upon as the wandering Jew, rushing from nation to nation, from town to town, devouring alike the high and the low.

The philosophy of natural laws, and scientific development in the treatment of this disease, have dispelled much of the fear which existed formerly.

As usual, on the first appearance of cholera, there are many remedies, which of course is right, for it is seldom that any two cases can be treated alike.

Generally hot remedies are used, internally and externally; but in some cases cold applications are better. In all cases rubbing very briskly, with salt water, either hot, cold, or tepid, as the case may require, should not be neglected. The constitution of the patient must decide the kind of treatment necessary.

I knew a case of cholera where hot treatment was used, and it aggravated the pain; the treatment was changed to cold, and the patient was relieved almost immediately.

Another severe case was cured by taking a small teaspoonful of pepper-sauce, as prepared for table use, every half hour, and hot irons placed at the feet.

A vapor bath is sometimes an immediate cure for cholera. If a vapor bath cannot be had, place the patient in front of a wood fire, and rub the

whole body briskly. The heat and electricity from the wood fire acts as a magnet on the system.

The secret of self-healing is, to be your own doctor, and throw off any disease, before it gets hold of the system. "An ounce of prevention is better than a pound of cure."

Many diseases are imaginary, and others are caused from an inordinate use of medicine. The excessive use of the nostrums which flood this country does much injury ; with the masses it has become a mania to take medicines.

Young girls talk about "if I should be sick," just as if it were necessary to be sick. Now, I say to you, young girls and boys, you have no right to be sick. Eat, drink, sleep, and dress properly. Live on a hygiene diet, use exercise, air, and water ; and to young men I say avoid tobacco as you would the scorpion's dart, and sickness will not find you, neither will decrepit old age,

But in maturity and beauty
You will ever abound ;
Gray hairs, false teeth, and dim eyes
Will not come around.

Is Asiatic cholera in the air? No. Is the plague at the door? Yes, it is in every house. Why not scan the *cause* of evils? *Strichnia* in hogs, *moriam* in cattle, *epizootic* in horses, *scap* in sheep, *pip* in chickens, which are all *scrofula*.

What becomes of all the consumptive, scrofu-

lous, gouty, measely, syphilitic animals? Who ate the first *corpse*? Man has made a graveyard of his body, for diseased animal flesh.

Animals are not diseased in their natural state, nor within themselves, but their element is not in accordance, nor in harmony, with the human. It was brought into use with the many irreligious acts of the people called Jews, after many centuries of their unholy existence.

MORPHINE.

A case came under my observation in the fall of 1869 of treatment of morphine. A young man of steady habits and robust constitution, had slightly strained himself by lifting, and had taken cold, which settled in his side, causing pain. The family sent for a physician, who prescribed morphine, which was continued for two weeks.

During the whole of this time, the patient had been in a state of delirium, except an occasional interval, when the effect of the morphine had abated.

From a healthy condition, his entire nervous system was prostrated so that his recovery was doubtful; he was unable to lift his hand. There had been no action of the bowels, and the urinary organs were deadened. At this juncture of the case the physician prescribed liquor, as he said, for the purpose of restoring strength, which produced delirium tremens to that degree that it

took two men to hold him in bed. At this stage of the disease another physician was called, who immediately stopped the liquor, and ordered nothing but quiet and nourishment ; this, with the untiring care of his friends, brought about a recovery.

This was a case that needed no physician : a hot bath, and rest, with proper diet, a mustard poultice, in case of pain, on the part affected, and quiet of two or three days, would have been sufficient for recuperation. Instead of that, he was two months out of business, and lost his situation.

There are thousands of such cases transpiring continually ; it is therefore of the utmost importance for every one to provide himself with the means of self-treatment. By studying and understanding one's *self*, and the natural laws which govern the human body, we can learn how to avoid sickness, preserve the health and beauty, and long life is the result.

HUMAN METEORS.

THE human body has power to throw off diseases, under the same law that comets throw off meteors.

When they are over-burdened with matter faster than it can be laid away, the electric force ignites and throws it off ; so with the human body, by keeping up the electric force, avoiding

all unnatural elements and propensities, has power to throw off all diseases.

Sir John Hiershell saw a stream of matter thrown out from a comet in 1802, which wholly separated from the comet. Thus diseases are thrown from the body, and separated from the body, which can also be seen under a proper scientific process.

Meteors are composed of the same matter that comets are, and are subject to the same atmosphere, and their evolutions are of the same nature. They are constantly forming and increasing, and when they become too much charged with electricity they burst, losing the power to contain themselves, and burn, as the force of the electric explosion carries them through the air.

MERCURY

From the time of *Parcellus* until recently, with few exceptions, mercury has been considered efficacious in causing the bile to flow from the liver ; but common sense has at last predominated and proven that theory is sometimes a falsity. Scientific investigation of learned professors, and a committee of physicians, upon experimenting with mercury, have found that mercury had no cholagogue action on the liver.

The committee was composed of seven of the most competent men in Europe. They continued their investigations for several years, and

their report is that mercury has no action on the liver to increase the flow of bile. Therefore the committee denounced the use of mercury or calomel in all cases as a medicine, they being injurious to the human system. This comprises the theory of the eminent Prussian physician C. J. Von Cort, M. D., who was for many years a practicing physician in the city of New York, where he treated chronic liver diseases and other diseases, which were generally considered incurable, with success—he always denouncing the use of mercury or calomel. Through his untiring exertions he succeeded in getting the blue pill treatment abolished in our army during the Southern Rebellion.

Although this mercurial treatment has very much diminished, it is still used to a considerable extent, to the great suffering of those who are afflicted with its effect, by the loss of nearly all of the natural energies of the body. Many are, in consequence of its use, compelled to go on crutches for life, if they should not be so fortunate as to find some one able to restore them: the only remedy is to remove the mercury from the system. Most of the rheumatic suffering in this country is caused by the use of mercury.

The report above referred to was given in 1869. It fell heavily on the medical faculty, for the use of mercury had been in vogue for almost centuries, opposing every reform which had from time to time been brought to bear against it.

Paracellus asserted that mercury acted on the liver ; and, without any experimental or scientific knowledge of its properties, it has been used by thousands, believing without proof that which they did not know. This is only illustrative of "the blind leading the blind." We hope soon to find this great evil thrown aside among the things that were.

To restore the system from the effects of mercury requires very diligent and scientific treatment. A vapor bath twice a week, and after each bath the patient should be rubbed over the whole body with flax-seed oil, and the whole body kept in a natural heat—using only the blood vitalizer as a medicine.

HERBS FOR PURIFYING THE BLOOD.

Wild cherry bark, bruised.....	One ounce.
Sweet Fern.....	Two ounces.
Burdock root.....	Two ounces.
Yellow Dock root.....	Two ounces.
Senna.....	Two ounces.
Juniper berries	Two ounces.
Sarsaparilla	Two ounces.

Divide in fourteen parts. Steep each day one part in one pint of water ; when cold, strain and drink it through the day.

ST. VITUS' DANCE.

This disease is characterized by a convulsive action of the muscles, sometimes it is confined to particular parts of the body, and sometimes the whole body is affected. Young persons of both sexes, and those whose health is somewhat impaired, are liable to it. It usually makes its attack at the age of ten years, and if they do not try recuperative cure, it will probably follow the patients through life, and finally lead to paralysis. The disease arises from various causes. I know a family where this disease is hereditary ; all the children are more or less afflicted with a spasmodic affection of the nerves.

There are many cases in this country among young boys and girls, where the disease is caused by unnatural excess, which they have brought upon themselves through ignorance of nature's laws, and the neglect in instructing children in regard to the laws of health.

Hoping the children of future generations may be more carefully taught, I will now give the remedy which I have seen used more than twenty years, and which has never failed ; but in order to remove a disease which penetrates the whole body, requires time and perseverance, and a determination to succeed. This simple and healing remedy is a decoction of the herb (*Suctellaria Luteriflora*) or Sculcap. Steep every morning,

so that you have half a pint, and drink this throudh the day. Continue until well.

SMARTWEED FOR ERYSIPELAS.

Take dry smartweed and moisten with water, apply it to the part affected. If the herb can be obtained green it is preferable. This will remove the evil; as an antidote for the poison contained in the surface, a tea drank of this herb will assist in removing the disease from the interior of the body. Erysipelas is caused by injudicious living, which creates a putrefaction of the blood. No person would have this disease if he took sufficient out-door exercise and used a natural and proper diet, and also took a sponge-bath every morning and evening in order to keep the pores of the skin free, so that nature can throw off the impure matter which accumulates. This disease is often caused by medicine which has been previously taken, and may have been gathering in the system for years; which only goes to prove that nature has but little strength left when the disease appears upon the surface.

There is no permanent cure for this disease except the "Blood Purifier," the prescription of which is in this book. It must be taken for two or three months, so as to move the bowels once or twice in twenty-four hours. This medicine is also a vitalizer for the whole body, and food for the blood.

LOCK-JAW.

To treat Lock-Jaw, the first thing necessary is to make an incision in the wound and cut cross-wise into the disaffected flesh and apply salt or capsicum tincture in a small quantity to promote a reaction in the wound, which will draw the effect from the jaw. Apply clear mustard, mixed with hot vinegar, to the palms of the hands and on the soles of the feet, and the magnetic battery to the jaw and down the nerves of the neck, each side. Administer a teaspoonful of tincture of capsicum, distilled with a few teaspoonfuls of sculcap tea, or water, if the tea be not prepared. Use no chloroform, as that stupefies the natural forces and deters recovery. The wound should be thoroughly cleansed every day in order that no pus can accumulate in it. The bowels should be kept active; if necessary, use injections of hot water freely.

DYSENTERY.

When there is costiveness before the commencement of Dysentery, take castor oil at first, then apply a hot flax-seed poultice over the bowels, and when it is removed, lay a hop-bag across the same, hot, but dry. After the oil has operated, take an emulsion of almond oil, the white of an egg, and white sugar, equal parts, rubbed well together in a mortar, then add ten drops tincture of opi, crocati.

Dose—One teaspoonful every hour.

The following is a good, safe and mild prescription for Dysentery :

Take ten grains of gum opium, and make it soft with gumarabic water, then mix in the opium, pulverized ginger, with one grain of powdered capsicum ; mix all together in a pill mass, and divide it into ten pills.

Dose—Take one pill after each passage until three have been taken, then stop for a day, and if the disease is not removed take them again.

FOR DIARRHOEA.

Take equal parts of tincture of laudanum, cayenne pepper, tincture of rheubarb, essence of peppermint, and spirits of camphor ; mix them in one bottle.

Dose—From five to thirty drops, to be repeated every ten or twenty minutes, according to circumstances.

No person would ever have Diarrhoea if he would live according to the natural and divine laws of life. Eat, drink and sleep as a human being should, and disease would be unknown.

A small piece of chalk, mixed in oatmeal gruel, will sometimes remove Diarrhoea. The same can be used for children in their food.

ACCIDENTAL POISONING.

If a person swallows poison of any kind, or overloads the stomach so as to create pain or convulsions, an immediate remedy is necessary. A very simple and easily procured antidote is, to mix a heaping teaspoonful of salt, and as much ground mustard, in a cup of warm or cold water, and drink it. This causes immediate vomiting, which relieves the stomach of its poisonous contents. As the stomach becomes quiet, take the white of an egg or a cup of strong coffee.

The above is a safe and successful prescription, and always available.

BLEEDING OF THE NOSE.

To stop bleeding of the nose, bathe the back of the neck in cold water, and press downward on each side of the throat on the large blood vessels, in order to throw the blood downward ; then fold a small piece of white muslin in a roll and press it above the front teeth under the upper lip—thus checking the blood through the arteries leading to the nose. In some cases it is advantageous to immerse the feet in hot mustard-water, in order to draw the blood from the head.

Petrification.

If it be desirable to petrify a body, place it in an atmosphere of alkali, and it will become hard like stone. Apply a thin coating of wax to the face and exclude the air from the coffin, and fill it with plaster of Paris.

To Destroy Bugs.

Bugs cannot stay nor exist in hot salt and water, nor in hot alum-water; but all such preventives, to be effectual, must be thoroughly used. After a thorough application of either of the above liquids, put a little blue salve around the joints and in the crevices of the bedstead, and the eradication will be entire.

To Destroy Roaches.

The *Knoxville* says: "This vermin is easily destroyed, by cutting up green cucumbers at night and placing them about where the roaches are." The peelings will answer the same purpose. Remove the peelings in the morning and renew them at night.

Stammering.

The only way to cure stammering is by vigilant care. If the person addicted to this habit will stop and let the nerves settle whenever the stammering begins, then quietly commence to speak

again, he will, in time, with patience and perseverance, overcome this distressing defect.

Lettuce.

Lettuce is a healthy, nutritious vegetable, eaten in season. It comes at a time when the body needs that kind of food. Made into a salad it combines the elements necessary to assist in cleansing the system. The opiate, the acetic acid (contained in the vinegar), is useful in cleansing the membranes, and the sedative properties allay irritation and prevent the bad effect arising from animal flesh, which evil and sin has brought into use.

LEPROSY.

The civil Surgeon of Remdwa reports a wretched case which came to him from Bombay, in great distress, saying that his friends had excluded him from their presence, and he was obliged to live alone in a hut. He was at this time mottled with rose-color. The doctor had him at once washed with soap and warm water, and the patient soon showed signs of improvement. He was then annointed with carbolic acid and oil, with such good effect, that the next day he wrote to his wife to expect him home in a week. In short, this treatment proved a complete cure.

To Remove Musquito Bites.

Apply glycerine. It will generally remove the irritation and swelling at once.

Marble Cleaning.

Mix a teaspoonful of salts of tartar to half a gallon of water; rub it first with a cloth wet in solution, and afterwards rub with a dry cloth.

TO CURE THE DISEASE OF SMOKING.

Take a handful of Ipecac, a handful of elecampane, a small part of blood-root, a small part of myhr, put them all in gin, add a teacupful of loaf sugar. Dose—One tablespoonful one hour before and after each meal.

A MILD AND SAFE CATHARTIC.

Take dog-fennel, or, as it is often called, May-weed, and the white daisy, equal parts, bruise them, and then let them stand in water, until the water draws the properties of the plants, then drink a portion half an hour before each meal.

This has proved an infallible remedy for costiveness.

CORN CURE.

This remedy I have used with perfect success. Take the leaves of the plant known as the "Live-forever," and mash the soft, pulpy leaves; take off

the outside hard coating of the corn and bind the soft pulp on ; let it be thick, so it will not dry through the night. Take off the application in the morning, and scrape off the loose coating which will have become soft, and if this does not remove the entire corn repeat the operation the following night, and so on until it is entirely removed.

To *prevent* Corns, wear comfortable shoes, and bathe the feet every night in cold water, and rub them briskly dry ; then apply castor oil to those parts of the feet where Corns are most likely to form. This is a permanent preventive.

A REMEDY FOR SNAKE BITES.

This remedy, it has been stated, is a positive cure for Snake Bites.

Take an egg and beat it up well, then stir in a tablespoonful of gun-powder, and the same quantity of salt. Spread this on linen and apply it on the wound. Soon after it is applied the back of the linen will show evidence of the poison by turning green ; then apply a second plaster, and continue to change until the discoloration of the cloth ceases to be apparent. This remedy is said to have cured persons bitten by the most poisonous snakes. During this operation, if a decoction of lobelia be taken in small doses, it would be very beneficial.

TO CLARIFY IMPURE WATER.

Impure water may be improved by throwing a few scraps of sheet iron into the tank, also a few stones. These prevent the water from decomposing and keep it pure, rendering safe for use.

TO PREVENT HAIR FROM FALLING OUT.

One grain of tartar emetic, put in eight ounces of water. Manipulate the head well and often with this to keep the blood in the scalp. On no account use alcohol, and soap is to be avoided, as they destroy the albumen that composes the outer skin.

HOT MILK AS A MEDICINE.

Hot milk is a safe and certain cure for diarrhœa in all its forms. A pint of hot milk, every four hours, will check the most violent diarrhœa, stomach-ache, incipient cholera, or dysentery. Half a pint every meal cures gradually and gently any common diarrhœa. There is nothing more soothing to the whole alimentary canal. I have never known it fail curing in from one to one and a half hours. Some that have been afflicted with diarrhœa from youth, so that the disease has become chronic, have been cured entirely by the use of hot milk. In fact, this is an ancient remedy which my mother used in her family of fourteen children, which she brought up without ever employing a physician.

CEMENT FOR REPAIRING CRACKS IN STOVES.

Take wood-ashes and salt, equal parts, or a little less salt, mix to a paste with cold water, and fill the cracks, when the stove or range is cold. This cement will soon become perfectly hard.

TO REMOVE FRECKLES.

Place a few rusty nails in a bottle of water, and let it stand for a week, then apply the water to the face morning and evening.

FOR WEAK NERVES.

Many men and women who have, from various causes, become so much afflicted with nervousness that their hands shake like leaves on a tree on a windy day, and others who are in a state of excitement, so much so that their hearts have become affected—these cases have been effectually cured by the daily use of Celery, eaten at meal-time.

TO DISPERSE FLIES.

It is said that walnut leaves, formed into wreaths and hung in a room, will prevent in a great degree flies from entering a room.

TO IMPROVE THE COMPLEXION.

Mix one-third lemon juice with two-thirds glycerine, and apply to the face.

A Cure for Drunkenness.

A mixture of the following, taken in quantities equal to a dram, when the desire to drink occurs, is said to cure, permanently, drunkenness.

Sulphate of iron, five grains; peppermint-water, eleven drams; spirits of nutmeg, one dram. This preparation acts as a tonic and stimulant, and partly supplies the place of liquor; and prevents the physical and mental prostration that follows the change from breaking off from the use of liquors.

Tobacco Cure.

TAKE of rosin, beeswax, white wax, poplar bark, cayenne pepper, one part; plantin, four parts; Virginia snake-root, three parts; mix thoroughly, and use when there is a desire for tobacco.

To Remove Stains from Linen.

LAY the stained places over a basin, or any vessel, and pour clear boiling water on the stains. When the water is cool, take the linen out and rub it in warm water without soap, and the stains will be removed.

To Dye a Moustache.

To one dram of lunar caustic add enough aqua amonia to dissolve the caustic, then add two ounces of distilled water. This dyes black. By

adding double the quantity of water a light brown shade will be produced. Apply with tooth-brush, and be careful not to touch the skin.

To Crystalize Flowers.

CONSTRUCT some baskets of fancy form with pliable copper wire, and wrap them over with gauze. Into the bottom of the baskets tie any kind of flower leaves, etc., as you please, except full bloom roses, and sink them into a solution of alum—a pound of alum to a gallon of water. After the solution has cooled, the colors of the flowers and leaves will be preserved in their original beauty. The crystalized alum will hold faster to them than when used in any other way. When you have a light covering of crystal, which completely covers the flowers, remove the basket carefully, and allow them to drip twelve hours. For blue crystal use a sulphate of copper in hot water.

To Make Mucilage.

DISSOLVE clear glue in equal parts of water and strong vinegar, add a small quantity of alcohol and a little solution of alum-water.

To Take Grease Spots out of Silk.

MIX soft-soap with powdered starch, half as much salt, and the juice of a lemon; lay it on the spots on both sides of the cloth, with a brush, and

let it lay on the grass night and day until the stain comes out.

To Disperse Rats.

POUR sulphide of carbon into the holes, and the vapor proves fatal to all the rats which inhale it.

To Keep Stoves Bright.

To save fire and labor, make a solution of alum-water, and mix British lustre with it. Apply to the stove when cool; brush and rub it well dry. It will keep bright six months.

To Render Walls Impervious to Rain.

DISSOLVE in two gallons of water, a pound and a half of the best hard soap, and, with a plasterer's brush, lay on the solution hot, but not in a state of lather, on the outer surface of the wall. Allow this to dry for a day or more, then dissolve in four gallons of water half a pound of alum, and brush it over the soap coating. These two coats form a varnish, which the rain cannot penetrate. *It should be done in dry weather.*

To Make Whitewash.

TAKE a barrel, and slack one bushel of freshly burned lime in it, by covering the lime with boiling water. After it is slacked, add cold water enough to bring it to the consistency of good

whitewash, then dissolve in water one pound of white vitriol (sulphate of zinc). To give this wash a *cream* color, add half a pound of yellow ochre, and one-fourth of a pound of Indian red. To make this wash a handsome *stone* color, add half a pound of French red. A drab can be made by adding one-half a pound of sienna, and one-fourth of a pound of venetian red.

Bad Breath.

TAKE a little soda in a quarter of a glass of water.

Bunion Cure.

APPLY Iodine every night.

Chilblains and Chopped Hands.

MIX well together five parts of colodium, two parts of turpentine, and one part castor oil. Apply with camel's hair brush, and remove as often as required until the cure is complete.

To Remove Freckles.

TAKE lemon-juice, glycerine, and cologne, equal parts, and apply night and morning.

To Destroy Moths.

TAKE the flowers of the alanthus tree—if the flowers cannot be procured, use the leaves, or seeds—and place them in any part of the house,

in trunks, drawers, or boxes, where there may be danger of moths; scatter the leaves or seeds around the edges of carpets in summer, and they will be safe from moths. Insects cannot live upon the alanthus tree.

To Remove Superfluous Hair.

LIME, two ounces; carbonate of potash, four ounces; charcoal powder, two drams. Mix into a paste with warm water, and apply to the part, which must previously have been shaved close. When completely dry, wash it off with warm water.

Complexion.

POWDERED nitrate of potash (salt-petre) will improve the complexion, and remove freckles.

To Remove Iron Mould.

DIP the goods in moderately strong citric acid, then cover with salt and lay the fabric in the sun until the stains are removed.

To Remove Warts.

APPLY grated carrot and common salt, made in a poultice. Two or three applications will remove them. Another mode.—Apply spirits of turpentine; it will speedily remove them.

Blood Purifier.

GLAUBER salt, one ounce; solid extract of dan-

deloin, one ounce; simple syrup, one ounce; water, four ounces; tincture Gentian compound, one ounce. Mix altogether, and take one tablespoonful, morning and evening.

This is the best blood purifier known.

For Diseases of the Skin and Blood.

SARSAPARILLA root, one ounce; sweet fern, one ounce; pipsisaway, one ounce; juniper berries, one ounce; glauber salt, one ounce.

Mix altogether, and steep in one quart of boiling water. Add sugar to taste, then strain, and take a wine-glass full three times a day.

For Liver and Indigestion.

SULPHATE of soda, one ounce; extract taracicum, one ounce; valerian tincture, one teaspoonful; water, four ounces.

Mix all in a bottle. Dose, a teaspoonful three or four times a day.

Cure for Deafness.

MAKE a mixture of sulphuric ether and ammonia, and allow it to stand fourteen days. A solution is formed, which is to be properly applied to the internal ear, which will in almost every case cure this hitherto incurable disease.

King's Evil.

FOR king's evil, or other scrofulous sores, take ground burdock seed, and mix with tar, so as to

make a thick salve, and use like a salve. Likewise take burdock seed and steep it in boiling water, and drink as a tea through the day.

Cure for Burns.

APPLY alcohol immediately, and continue until the smarting is all gone. Also the white of an egg, applied several times to burns, excludes the air, removes the pain, therefore heals the burn.

Cure for Wens.

TAKE spirits of turpentine and sulphur, and mix them together to the consistency of a salve, and apply once or twice a day until well.

To Remove the Smell of Paint.

PUT a handful of hay into a pail of water, and let it stand in a newly painted room. This will prevent sickness from the paint.

Lead Poison.

THOSE who work in lead should wash their hands often in a decoction of oak bark, and during the work wear cloth caps. The hands should be cleaned, and the mouth washed out with cold water before eating. The food should be rich, and milk should be drank freely.

Strengthening Tonic.

WILD cherry bark, one ounce; Peruvian bark,

two ounces ; cinnamon bark, one drachm ; cloves, one drachm ; nutmeg, one drachm ; capsicum, one teaspoonful ; sulphur, one ounce ; Rhine wine, two quarts.

Dose—one teaspoonful three times a day, after each meal.

For Debility.

TINCTURE guacum, one ounce ; tincture cinchonia, three ounces ; iodite of potash, two scruples. Dose, one teaspoonful three or four times a day.

Prescription for Dyspepsia.

ONE ounce of double tansy, dry ; one ounce of boneset ; one ounce of flour of hops ; two ounces of spearmint ; one ounce of caraway seed ; half pint of gin (Holland) ; half pint of cold soft water ; a teacup half full of sugar (loaf) ; a quarter of a pound of glauber salt. Add all together, then strain, and take a desert-spoonful before each meal, and on going to bed.

Catarrh Snuff.

POWDERED elecampane root, half an ounce ; powdered myrrh, a quarter of an ounce ; gum arabic, a quarter of an ounce ; bloodroot, half a drachm. Mix altogether, and use twice a day. It must be continued in order to effect a perfect cure.

Heaves in Horses.

TAKE a teaspoonful of ginger, and the same of shorts, and as much tar as will require to make the mixture in a ball. When well mixed, give a ball a day. This is said to be a permanent cure.

I knew of a horse that was cured by being fed on molasses-fruit-cake-patter, all ready for baking.

To get horses out of a fire, put the harness on them, as when going to their usual work, and they will walk out of the stable without any difficulty.

Benefit of Laughter.

A HEARTY laugh is a vitalizer to the whole body. The blood moves more quickly, and as its chemical electricity conveys a different impression to all the organs of the body, and carries on its mystic journey, new life, and electric force. There is no doubt a good laugh promotes health and lengthens life. If it does not lengthen life, no one will deny that it promotes happiness, and brings joy and gladness to the heart. It is better than all the pills and electric shocks in Christendom.

INSANITY.

The principal causes of Insanity are the result of an inordinate mode of living, eating and drinking those articles which coagulate the blood, and consume the natural life forces; and also the effect of medicines, which have for the last half century been taken into the human system under all circumstances.

Avoid evil and disease, and Insanity will flee from you.

Study the emanations of the physical laws, and adhere to the requirements of the circulating medium, which moves the wheel of life, and carries in its force of action the finer elements thrown upon the tissues of the brain.

If this circulation becomes impeded, especially through the brain, it causes an obstruction which destroys the equilibrium, and insanity *must* ensue, in a greater or lesser degree. Opiates and other concentrated medicines, which are now so freely used, are often the cause of insanity. Eating animal food is another cause of this infirmity.

It is possible for insanity to be brought on by suffering; but I doubt it, unless the brain had previously become diseased from some other cause. If the brain be diseased from unnatural elements, insanity would occur; but if not, physical force would succumb to suffering, before the intellect.

I have seen cases in the asylum caused by opiates. I know a case in this vicinity, a raving maniac, caused by the excessive use of medicines. Live in accordance with the finer elements of life, and then nature will assume her power, and sway the sceptre of life and health.

Sick Rooms.

To render sick rooms free from bad smells, dissolve copperas, and sprinkle it about the place; also put it in sinks, and wherever there are offensive gases. If a rat or mouse dies about the house, and causes an offensive odor, place some dissolved copperas in an open vessel near the place where the nuisance is, and it will purify the air.

To Procure Sleep.

Take about twenty grains of carbonate of soda in half a glass of water on going to bed. This remedy has the effect of producing warmth in the stomach.

The best remedy for wakefulness is the hygiene diet, cold water, and exercise, brisk walking, and electro gymnastic exercises for half an hour before going to bed.

Salves.

An excellent salve for all kinds of wounds and sores is the following:—Take yellow wax and linseed oil, equal parts, stirring carefully until the

wax is melted, and while cooling, stir in a small portion of glycerine.

FELON CURE.

Apply alum water to the finger until all the soreness is gone. For several years I have repeatedly used this, and it never has failed to cure. If the felon is very much advanced, you will rapidly heal it by sprinkling a little powdered alum on the salve, or poultice before applying it to the finger.

Many persons suffer extremely from felons on their fingers; they are not only painful, but frequently occasion deformity.

The following simple remedy is a cure for this ailment:—Take common rock-salt, dry it in an oven, then make it fine and mix with spirits of turpentine, equal parts. Put this salve on a piece of linen, and wrap around the finger; as it gets dry, renew the application, and continue with this until well, which is generally in about twenty-four hours.

Another remedy found efficacious, is to mix one ounce of Venice turpentine and half a teaspoonful of water, stir it until it looks like honey, then spread on linen and wrap around the finger.

SALVE FOR BURNS, INFLAMMATORY SORES OR WOUNDS.

Unguentum Plumbi, with Balsam Peru. Without the balsam is better for burns. Apply often, in order to keep it cool.

Stramonium Salve.

Take of the juice of stramonium leaves and lard, equal parts; simmer it well together, set it in a cool place; when cold, it is fit for use.

This is an excellent salve for old sores, especially for Salt-rheum.

Trees as a Preventative to Disease.

There have been some suggestions in regard to the utility of the Eucaliptus tree as a preventive of the malaria diseases. There is no doubt it is a preventive, as all trees are preventatives to diseases. They absorb and consume the impure dampness which arises from the earth. The Alanthus is also a purifier, although it has been thought by some to be the reverse. I have observed that where the Alanthi are allowed to grow around the house, it is seldom that there is malaria or other diseases in the families.

Hair Dye.

~~4~~ There is a hair restorative which can be easily made by any one. It is repeatedly stated that all hair restorers are injurious, but that is a fabulous

idea, as there are some hair tonics which are nutritious, and a restorer of the diseased life-pores which tend to vitalize that portion of the body. Among those is the one procured from the green walnut burr. The epicorp or the outer skin of the fruit is prepared by soaking the burrs in water, and then pressed. The liquid thus obtained is then evaporated, and the dye being precipitated, a black powder remains after the evaporation of the water. This powder may be used by mixing with oil or water. This will dye a black, by mixing a weak solution of alum-water with it.——

COCOA-NUT CURE FOR LEPROSY.

This wonderful cure was made by a Rajah of the Kandyan provinces. He became attacked with a cutaneous disease, which covered him from head to feet, and occasioned great agony. His people believed this terrible disease proceeded from a demon, but he humbly resigned himself to his fate, fully believing in a Supreme Being. Finally he was shown, in a vision, the cocoanut, also where and how he should procure it, and was informed that it was one hundred hours' journey to the shores where the fruit could be found. The interior of the fruit, of which must be the only food till the *Maha Honda*, or Great Moon, has given and refused her light, "This do, and with due thanksgiving in the heart, thou wilt be healed." It is further stated,

that by adhering to the mandates of his vision, he was restored in one month. Thus we see the elements of food is kill or cure.

When he arrived at the coast where the fruit grew, the trees were so tall that he could not reach the fruit. He devised a means to bring the tree to the ground. The tree fell, by burn-it off near the root, thus enabling him to gather the cocoa-nut. The island was uninhabited, save by monkeys.

Reason.

Science is our guiding-star ; reason our shield ; and angels our protection.

It is a wonder and surprise that so little interest and so much neglect is manifested in the minds of the people in regard to the necessity of saving their body, as a preparatory receptacle for the soul. The first duty of man is to take care of the health of the body, and thus preserve life, and also preserve the harmony of life. The hereditary influences of thousands of generations can be erased only through time ; and the laws of health is written on the human frame, and the punishment of transgressions indelible in the grave-yards, where the infant and youth are prominent. There is no limit to human life, except it be curtailed by evil habits and inordinate living.

The sixth commandment is simply—"Thou shalt not kill." It forbids suicide as well as mur-

der ; that which is involuntary is no less murder. Thus by imbibing in the body that which destroys, is sin. The soul, spirit and body, are combined ; no one of these can be pure without the other ; there cannot be a sound mind except it be in a sound body. Therefore when the body is suffering under the conditions leading downwards, to a mental imbecility, it is traceable to the vulgar use of narcotics, not only to the street inebriates, but the women who have become monomaniacs in taking medicines. Look at the children who are imbecile and idiotic from the narcotized bodies of their parents, and the craving for the one deadly enemy, *tobacco*, from which they are suffering intense agony, and which exerts a demoralized influence on their natures. All may be assured that only in well-regulated, healthy bodies, are to be found clear thought, right affections towards all men, and without this there can be no right conception of a God.

To Remove Sickness of the Stomach.

In this condition of the body there are many causes, and the remedies are numerous also. In all cases there is a coldness in the stomach, which tends to retard the circulation, and thus create a nausea. We may attribute sickness of the stomach, in most cases, to unnatural and inordinate food, which causes obstructed digestion. It may not,

and it may be a natural result, or it may be the result of long-continued, improper diet, which has deranged the circulating medium of the body: thus the natural consequence is evil.

Take half a teaspoonful of carbonate of soda in half of a glass of water, and drink of it every ten minutes, one or two swallows, and put a hot brick to the feet, and see that the feet are warm.

Make a poultice of Indian meal, mixed with hot vinegar, and apply to the pit of the stomach. If the sickness is caused from over-eating improper food, it is the quickest relief to take a drink of warm salt water, or a little *lobelia* tea, and thus throw the foul matter out of the stomach.

People should never eat rich food when fatigued, which often causes sickness of the stomach; a clove or a pepper corn will sometimes relieve the sickness, simple and wise.

TAPE-WORM EXTINGUISHER.

Take one quart of pumpkin seeds, peel them, and steep all day.

At first the patient must not eat or drink previous to taking the medicine for at least twenty-four hours, and as much longer as possible. Then drink at intervals, commencing in the morning, freely, follow with salts every two hours, until two ounces are taken, or more, so as to keep the worm down, that it cannot come up again. Be

sure to starve the worm before taking the tea. By adhering to these rules, you will be sure to free yourself from this troublesome enemy.

The great failure to success always lies in the neglect of adhering strictly to the conditions required. The seeming small points which many think is not necessary, is frequently the most essential. As some of our ancients said to the Great Healer: "Why not bathe in this water? It is more convenient." But the laws of natural right must control in their elements.

KIDNEYS AND BLADDER.

Use uva ursi as a tea, to be drank daily until well. The sweet fern, used as a drink, is also an excellent remedy for kidneys and bladder. It is cleansing and purifying to the blood; the decoction of the root being the most effectual. This herb is said to be effectual in expelling worms, both large and small.

Kidney Prescription.

Syrup Ipecac.....	One ounce.
Syrup Senica....	One ounce.
Paregoric.....	One ounce.
Am. Mur, dep.....	Two drams.
Extract Hyorgamus.....	One ounce.
Tincture Sanguinariæ.....	One ounce.

Dose—One tablespoonful three times a day.

C. J. VON CORT, M.D.

For Pain and Strictures in the Bladder.

Pulv. Quasia	One dram.
Carbonate of Soda.....	One dram.
Tinct. Opium.....	Half ounce.
Water.....	Five ounces.

Morning and evening one tablespoonful to be taken.

In cases of severe attacks of the urinary organs, which are often intense, almost immediate relief may be given by using injections of hot water. Repeat, if necessary, and apply hop poultice across the region of those organs. A tea of the German cammomile flowers, or of spearmint, should be freely drank, hot.

The wintergreen is a singularly good herb to promote the natural action of the kidneys and bladder, and especially to heal any putrefaction of those organs, and to disperse the slime which often accumulates when they are not in a healthy condition.

Incontinence of Urine.

Take from the hazel-nut the inner skin from the meat; make a decoction by steeping in hot water, and drink at intervals through the day. This strengthens the urinary organs, so that a cure is speedily effected.

OINTMENT FOR OLD SORES.

This discovery is said to rank high in surgical science, headed by Drs. Demoux and Corné. It

consists in the application of a compound, which absorbs pus and destroys A's fetid smell ; dispensing also with the necessity of applying lint.

The Prescription.—Take one hundred parts of plaster of Paris, finely powdered ; of coal-tar from one to three parts. Mix in a mortar ; add a sufficient quantity of olive oil to reduce the mixture to the consistency of ointment. Preserve for use in a close vessel.

This mixture is of a dark brown color, and has a bitter, noxious smell. The oil binds the powder without dissolving it, so that the compound retains its absorbing qualities when placed in contact with a suppurating sore, and it never dries so as to become disagreeable to the patient. The application may be immediate or intermediate, according to circumstances.

TOOTH-ACHE CURE.

Alcohol.....	One ounce.
Laudanum.....	Half an ounce.
Chloroform Liquid.....	Three-eighths of an oz.
Gum Camphor.....	Half an ounce.
Oil of Cloves.....	Half a dram.
Sulphuric Ether.....	Three-fourths of an oz.
Oil of Lavender.....	One dram.

Apply to the tooth with lint.

TO REMOVE CONSTIPATION.

If you wish to live with a clear brain and a new idea, then be sure to keep the *bowels free*, that no obstruction retard the way of the electric force

in its sway. If there is constipation of the bowels, just take a little cathartic, for propagation. The liver pills is quite efficient. A little magnesia is not deficient. But in all cases, you will find the oatmeal stirabout very fine, which will truly remove the stubble, and relieve your body from the trouble.

DROPSY OF THE PERICARDIUM.

Tinct. Cinchonia Comp.....Four parts.

Tinct. Digitalis..... One part.

Three times a day one teaspoonful to be taken; and every evening one Mandrake pill, of medium size.

GLANDS SWELLING.

Lightly drawing the fingers over the swelling, two or three times in twenty-four hours, will remove the swelling in most cases.

A DISINFECTANT.

A solution of permanate of potassia is one of the most efficient and elegant of all disinfectants. Twenty-five grains to two quarts of water, exposed in an ordinary room, quickly removes any unpleasant smell; a tablespoonful in a small dish of water is sufficient. When the pink color disappears, more may be added. This is used to remove the smell of bilge-water and bad odors from sinks. No sick-room should be without this invaluable remedy.

In very many instances where it is necessary to steam rooms or houses, where there are contagious diseases, there is no better remedy than weak vinegar. It should be used two or three times per day.

This remedy was used in Washington during the rebellion in sixty-two, when small-pox was raging. It was introduced by C. J. Von Cort, M.D. It put a check on the disease wherever it was used. It is a vitalizer, preventer and restorer. In using this, you can pour a little on a hot iron, so that the steam will fill the room ; then put the windows down a little at the top, so that the foul air can escape.

Remove the Cause and Disease Disappears.

THE great Small-Pox cure and preventive, used extensively in the British army, in Canada, as I have been informed, is of the Poppy tribe, known as Indian Cup. I have heard the Indians call it Eve's cup, or Adam's cup ; as there are two species—male and female—(saracepia purpuria). A decoction of this plant, being drank freely, will cure this alarming disease in a short time, however alarming the eruptions or frightful they may be. The action of the medicine is such, that there is seldom a scar left. If vacine or virus matter is washed with the liquid, they are deprived of their contagious properties. It is not an unpleasant drink, and can be used as coffee.

This remedy cleanses and purifies the blood, which is the only process of cure; remove the cause, and the disease will disappear.

When will superstition cease, and people inform themselves how to live, and learn nature's laws, with self-reliance, instead of falling back on gross ignorance in the treatment of the human system?

The existing regulations are deficient in the medical world, which has sunk, and is fast sinking, and the physical condition of this nation with it.

What is Small-Pox but a surface disease, and an effort of nature to throw off the poison which has accumulated in the system?

The contagion theory, that all are liable to imbibed the disease, is on the same plane as hydrophobia—they draw the disease by expecting it. The condition of the physical system promotes disease; the food, impure air, and manner of living, fully decide this question. Some physicians watch for an opportunity to circulate a report of this kind, in order to make business. I could name such, who have brought great trouble on people by this inhuman act.

To vaccinate often is very injurious and dangerous, and it often creates a disease that proves fatal. Common sense must tell us, that to insert putrid matter into the flesh and blood of a body, must prove injurious. No person should be vaccinated but once, if the vaccine takes effect. Eat

not scrofulous flesh, and your system will not be full of putrid matter.

I have known persons to have an alarming surface disease, caused from the use of French candies. Also a young woman poisoned herself, so that she lost her life, by eating the same.

When will wisdom overbalance custom?

Then and Now.

HAVE we to say that women of the nineteenth century, who aspire to their natural element of propogating right in courts of law, and the still more responsible duty of taking upon themselves the medical and surgical sciences, when even earlier than the mediaeval ages, and before the tenth century, women were physicians and surgeons. Medical receipts in all the middle ages, written by women, are still preserved; for women in those days learned to read and write, not men. Now, however, in the nineteenth century, it remains for big boys to insult their sister medical students, while in pursuit of knowledge for usefulness.

Wash for Salt-rheum or Surface Diseases.

TAKE two tablespoonfuls of common salt; twenty grains of gum opium; soft water, one quart; mix well together, and wash, two or three times a day, as the case requires.

Also—

Take two teaspoonfuls of sal. soda in two quarts of water, warm or cold, as the constitution requires, and sponge the body morning and evening. This wash, with a little alum in it. will destroy the poison of virulent sores, and cause them to heal rapidly. After using the wash, anoint the surface with flaxseed oil, and use a linen garment instead of cotton or wool, as cotton and wool are injurious in surface diseases.

Cowslips.

A DECOCTION or an ointment of the flowers and leaves of the cowslip, used at night as a wash, saith the old English physician, takes away spots and wrinkles of the skin, sunburn, and freckles, and adds great beauty. This the young ladies and gents would like to know.

Gout.

THE fresh roots of comfrey, beaten fine and spread on leather, and laid on the affected parts, will relieve the pain and remove the disease. This has been proven by experience, an *invaluable remedy*.

For Indigestion.

SYRUP rhei aromat, one ounce; paregoric, half ounce; bicarbonate of soda, two drachms. Dose, one teaspoonful every two hours.

Hair Invigorator.

A FIRST-RATE hair restorer, and one said to restore grey hair to its original color, is made by taking one part of bay rum, three parts olive oil, and one part brandy; all must be of the best quality, and well shaken together before using. The change in the color will be gradual. It may be one or two months before a decided change takes place. Apply the restorative every morning, *and brush the head well.*

Hair Dye.

CANTHORIDES, a half ounce; oil of castor, three ounces; Brandy, five ounces. Saturate the hair well every morning.

Hair Curling Wash.

BORAX, two ounces; gum arabic, one drachm; hot water (not boiling) one quart; stir it together, and when the ingredients are dissolved, add three tablespoonfuls of strong spirits of camphor. At night wet the hair in this solution, and roll it up in papers.

A decoction of sage will restore the hair, and cause it to grow naturally. Brush the head well with a good brush every morning, applying a strong decoction of sage.

To restore the hair on bald heads, use the oil of burdock root.

FEVERS.

IN all fevers the perspiration pores must be kept open; that is a safety-valve. The people have been taught from theory that they must have a course of fever, which theory is a falsity, it being wholly unnecessary; and it is a crime to throw such a physiological influence upon the human family—who are ignorant in the physiological laws—for the purpose of money making. It is well to make an honest living, but through crime at the expense of a suffering victim, comes poverty.

I met, a short time since, a gentleman who is now in California, who commenced studying medicine under a prominent physician in New York, and advanced so far that he could have graduated; but on seeing the theory and policy of practitioners, he decided to quit the business. He said one day to the old doctor, "Why don't you treat other people as you treat your own family?" His own family he immediately cured, and others he did not cure. He said this is my family, the others is business.

We have at our feet almost innumerable remedies, which the earth produces, and which will permanently remove all kinds of fevers from the human system; and that which will not create other diseases, as at present; such as rheumatism in various forms; neuralgia in various forms; catarrh; deafness; loss of sight; contraction of the

nerves and muscles in various parts of the body ; diseases of the stomach and digestive organs ; cold extremities ; liver torpid ; heart and lung disease ; finally, death ensues, after a miserable existence, it may be for years. These conditions are caused from the present mode of treating the human system. I say sickness is not necessary ; disease is contrary to the natural laws of life. All things were produced from a combination of matter and air ; in its natural development perfect. The desire to gain, to overbalance, to rule, to crush the masses, has produced the misery now existing, and these evils have crept into the conditions from these selfish motives.

We must have a panacea. Daughters of the earth, awake ! You are the pioneers of life. Man has been led into degradation by the folly of your sex, and it is for you to lead them out. There is no possibility of restoring a patient except to remove the cause, and that cannot be done with such medicine as quinine, strichnine, arsnic, nux vomica, etc. ; that which concentrates the disease and concentrates the medicine also.

The water-treatment has been tested in one of the largest fever hospitals in Europe to be the only reliable remedy. Where all kinds of fevers are treated, the water is used, hot, cold, or tepid, as the case requires.

The "vapor baths" are a reliable remedy. Continue with them every day until a natural perspiration is produced.

A tea of the German cammomile flowers, with a little lemon-juice in it, is very beneficial; to be taken every evening.

For a drink, take a tablespoonful of oat-meal in a tumbler of water; let it settle, and drink when thirsty; and for a change, take one teaspoonful of cream of tartar, one of white sugar; mix in a tumbler of cold water; this is an excellent drink for fever.

CHILLS AND FEVER.

THIS disease is in every one's mouth; it has become a *mania*, until every little change of sensation in the system is attended with almost a deathly fear of chills and fever. The greatest cause of the reappearance of this deplorable disease is former treatment. The remedies used to check the disease does not cure it, but promotes its reappearance. Every one can cure themselves, and need no physician. Those who have not the convenience for baths can use the sponge bath, in a hot room. Take every morning a handful of the herb called feverfew, and steep it in one pint of boiling water down to a half pint; then, when it is cool, strain it and drink it through the day, and take a cup of lemonade on going to bed. Apply to the soles of the feet a poultice of common salt, mixed with hot vinegar, and a pad on the pit of the stomach, made of dry salt, or a plaster of Burgundy pitch.

Avoid all animal food and pastries. No tea should be used—coffee not strong.

In the spring, when winter is departing, with its many restrictions, we find the system in a feverish condition—more so now, than in our grand-parent's time, when stoves, registers, and gas was not so freely used. By living in an excessively dry and heated atmosphere through the winter, and our food not so moist and watery as it is in summer, people do not drink so much water, therefore it is evident that the blood thickens, and thus becomes more torpid in its action, producing a languid sensation and a feverish condition of the system, which is actually spring fever, as it was formerly called.

This must be removed in order to prevent a more permanent disease, which is easily done by taking two or three vapor baths, one each week, and adhering to a hygiene diet.

As all persons cannot be treated the same, and what will cure one will not always cure another, I will give a few remedies which will cure and not kill. In all feverish conditions of the system, a foot-bath on going to bed is beneficial, and easily procured.

Mustard seed put into a bottle of cider, and a wineglassful taken *morning and evening*, is said to cure.

Take barberry-bark tea and continue until well, and the disease will not return.

The following is considered an unfailing cure :

Just before the chill comes on have a pot of very strong hot coffee made, and when the first chill is felt, pour out about a pint and squeeze the juice of two lemons in it, and sweeten it to please the taste; drink it all and go to bed, cover up warm. If the first test is not successful, repeat the same the next evening, until the third, which will cure.

In all cases of fevers and headaches, apply *drafts* to the soles of the feet, take two tablespoonfuls of salt, one teaspoonful of mustard; mix with hot vinegar, apply hot; when it is dry renew the application. This will cure, if continued.

Boxwood leaves made in a strong decoction and drank, will cure.

Wormwood will also cure, on the same conditions.

Feverfew when green, bruised with a little salt, and applied to the wrists and soles of the feet, will cure ague and fever; use this every day till well.

Cinquefoil, or Five-Fingered Grass.

THIS herb will cure the fever and ague in all of its stages, as it has proved to the admiration of many. Give two grains of the pulverized herb in Rhine wine, or white wine vinegar. You will effect a cure in three or four days.

Cholera

Is as epidemic as putrid fevers, and should be treated similar. It is a stoppage in the circulation, and to use baths to create an action and perspiration, is the point to be pursued.

Patience and perseverance is the great healer.

If you wish to live long and well, keep the feet warm and head cool, and you will not be accounted a fool.

INFLAMMATION OF THE LUNGS.

SOME physicians say that inflammation of the lungs cannot be immediately removed. This is a mistake ; it can be removed in twenty-four hours, properly treated. Inflammation from a sore finger, the eye, or the most delicate organ, can be removed in a few hours, by external applications.

Simple though they be,
They will thy body free
From the firey element,
And the heated temperament.
With the poultice let it be,
And a cooling drink you'll find,
Cream of Tartar ever kind ;
With a little of the sweet
From the cane you'll find it meat.

For hemorrhage of the lungs or stomach, which sometimes occur, a never failing remedy is found in the *licopus virginicus*, or water hoar-

hound (bugleweed). This is to be used as a tea, and continued until well and strong. Breathe long and easily, filling the lungs cautiously every day.

There are thousands of people who create lung disease from their own willfulness and ignorance, from the effects of a pressure on the lungs through the habit of sitting, standing and walking with the shoulders drawn forward and stooping; this prevents the lungs from filling with air naturally, as it otherwise would.

Stand erect; throw your shoulders back, if you wish to be always young, and never grow old.

CONSUMPTION.

I AM often asked, "Can consumption be cured?" I answer, "It can be by proper adherence to the recuperation of the lungs." There is little to say on this subject, as the less medicine taken, the better chance of recovery. Pure air, water, and careful inflation of the lungs must do the work.

Simple syrup of ipecac diluted with water, about a teaspoonful in a wine-glass of water, and take a teaspoonful of the mixture two or three times a day, is all the medicine necessary as a rule. No tea should be drank, as that creates a feverish excitement injurious to the patient.

Bathe the body with water, with ground flaxseed in it, tepid or cold, as the constitution requires. Apply a mustard poultice on the back,

between the shoulders, once a week. When that is taken off, apply a thick pad, in order to keep up a perspiration between the shoulders, which will relieve the lungs. Walk in the open air every day as much as possible, taking care to keep erect, throw the shoulders back, and breathe long. It is beneficial to inhale the atmosphere of the stable where horses and cows are kept.

I was called to see a patient, whose family had been collected around to see her breathe her last. I said to her, "*You will recover.*" The physician had given her up. I forbade tea and coffee, and ordered sage tea, drank with milk and sugar, to make it nourishing, and syrup of ipecac diluted with water, one part ipecac, and four parts water, to be taken, a teaspoonful three or four times a day; plain food, and that which would give strength. She rapidly recovered, and has since been a healthy woman.

I know two persons who cured themselves with no other remedy except dandelion tea, and they had been pronounced incurable. I think they said that it was two years before they were well. Patience and perseverance will remove mountains.

The laws of self-preservation in restoring the functions of the body must be more fully developed, before we can have a healthy race of hu-

man beings. Also, another simple remedy, which will relieve and cure consumptive tendencies: Syrup of *Tolu*, three ounces; Olive Oil, two ounces; Elixir Paregoric, one ounce. Every two or three hours, one teaspoonful.

Gargles for the Throat.

MIX four tablespoonfuls of brewer's yeast and one teaspoonful of honey; if too thick, add a little warm water. Gargle the throat every hour.

The following gargle, and to swallow, for virulent throat diseases, I have used more than twenty years, and it never failed to cure:

Take a handful of sage and a grated carrot, and pour on these one pint of water and vinegar, equal parts, boiling hot. Let the mixture steep two hours, then strain it and add honey or simple syrup, so as to make it pleasant to the taste.

Use this as a gargle, and swallow of the same. If the soreness be down in the chest, instead of gargling, take one teaspoonful every one or two hours until well. For an adult add in the mixture a few drops of the tincture of capsicum.

Another gargle which Dr. Von Cort used to restore the vocal organs, is the following:

Tincture of capsicum, five or six drops; water, five ounces; syrup of sarsaparilla, one ounce. Gargle the throat three or four times a day.

Mr. William B. Bradbury lost his voice many years before he left this life, and entirely recovered it by using this gargle.

Salt and water is a very good gargle.

Dr. Von Cort's Cough Powder.

SKUNK cabbages (or ictodes foteda). It flowers in the spring. This is a perenial plant, growing in boggy swamps. The root has antispasmodic properties, and is very useful in chronic colds, coughs and asthama, and is to be used as a powder.

Take skunk cabbage root, comfrey root and white sugar, and mix all together, in each powder half dram; to be taken in a little water three times a day, or morning and evening.

THE WATER CURE is far preferable to any other treatment; but in families we cannot recommend it, as it is difficult to make people understand how to make the applications, in order to be successful. We often cure a bronchial affection in twenty-four hours, by applying a wet towel to the affected parts. Wet the towel in cold or tepid water, wring it, and lay it on; then take a larger dry one, and lay it over the wet one, and be sure to bring the dry one close over the wet one on each edge.

Fleur Albus.

TINCTURE rhatany and quassia, two ounces each. Dose, one teaspoonful three times a day. Use salt-water hip baths, and white-oak-bark hip baths; steep the white-oak bark in the water which you use for baths.

Take the composition tincture cinchonia, one ounce; tincture ferri pomata, one ounce. A half teaspoonful in a tablespoonful of sugar-water; take this medicine three times a day, one hour after each meal.

For chronic discharge take tincture ferri, two ounces; tincture aloe, one ounce. Dose, twenty drops, three times a day. Use a decoction of white-oak bark as a wash, two or three times a day, and also use it as an injection with a womb syringe.

Claret wine is superior used as an injection.

The following prescription is an excellent remedy: German cammomille flowers, two drams; aurant, two drams; rose flowers, one dram; caraway seed, one dram; distill in one quart of muscat wine. Dose, a wineglassful three times a day.

THROAT, CHEST, AND LUNGS.

Chlorate of potasse may be used in ulcerations or inflammatory cases. In Diphtheria it is used for the lesion in the throat. Give to any adult one teaspoonful every hour, for twenty-four hours, and *a change for the better will soon be manifest.*

I have cured hemorrhage of the lungs with the following remedy, and used it constantly for throat diseases with complete success:

Syrup of Ipecac.....One ounce.
Water.....Four ounces, mixed together.

Sometimes I use one teaspoonful of Sweet Spirits of Nitre in the same.

Dose ; One teaspoonful four or five times a day.

WOMB DISEASES.

The treatment of diseases of the Womb, and the uterine organs, as practiced, is pernicious in the extreme ; it *creates* diseases and weaknesses innumerable. No woman who goes through the ordeal of an examination every day, or three times a week, can ever recuperate and become healthy. Each examination increases the disease. Among the many thousands who have been treated in the Woman's Hospital, I have never found one cured ; but on the contrary, the treatment has been the cause of premature disease and death.

Let all women understand that those organs require rest and cleansing. A wash of a decoction of claret wine, white oak bark, or of camomile flowers is good, and it may be necessary to use injections of the same. In case of ulcers, poultices are beneficial. Any physician who understands the nature of such sores can comprehend their condition by the applications ; and any woman can treat herself better than any one else can treat her. In the first place, *rest* for those organs from the degrading effects of excessive sexual intercourse is a panacea necessary to restoration. The whole body is in sympathy with the womb, and is more or less affected ; therefore careful at-

tention to the health of the entire physique is indispensable to comfort and cheer. The human system is a delicate structure, and cannot resist the force of the powerful chemical applications which are continually used ; thus human nature must fall under this mistaken treatment.

Spearmint, used as a tea, is an excellent purifier for cleansing internal ulcers and old sores. To assist the nervous ligaments, take dry eggshells, pulverize them, and use one teaspoonful, mixed in a little sweet water, one hour before each meal.

For cancerous affection in the uterus, use injections of extract of stramonium, one ounce, dissolved in one quart of cold water ; use this three or four times a day. In case of pain, put in twenty-five drops of McMunn's elixir of opium.

I often hear women deploring their conditions of suffering in bearing children. Allow me to say, that they have brought these conditions upon themselves—there is no fault in the physiological laws—woman is physically developed for all the changes necessary in nature. If women grew up naturally ; ate, drank, and dressed, in accordance with the science of nature's laws, and never sacrificed the body on the altar of lust, vanity, or unholy desires, the law of the Lord would be perfected. It is a false and fabulous imagination that the curse, " In sorrow thou shalt bring forth children," was ever pronounced upon woman ; that is a heathenish idea, founded by man as a prophe-

sy, at a late date after the world's history, not from the Lord, but from the man who wrote it ; for woman came into existence from matter and air, under the same natural laws of production as the trees, flowers and all things else—and all seemed to have been perfect. If woman had been produced in the condition that she *now* is, she would have been far from perfect ; for her to have been created in pain and agony, would have been a poor specimen of a work of an All-wise power. The story of Adam is a theory of the ancient priest, and serves the clergy well to-day ; and, according to technical facts, Eve committed no sin, as she was under no law of divine origin.

The same prophet predicted the end of women, as he saw “in the last days that we to-day would ride in chariots of fire and horses with hoofs of iron, ploughing the earth with their speed, and man shall become sick with the lust of the earth, and woman, in her weakness, shall bring forth children, and as she is suffering the great red-dragon, the man of lust, stands waiting to devour her (to use her), and finally the great power which still exists will enable her to escape, while he, the man, throws his execrations after her.”

The world stands on the limits of the few who have the seal of the good on their forehead. I have beheld women who knew no pain in bearing children, because they were natural, and lived in accordance with natural and spiritual lives.

Life is constituted to exist without pain, as the

spiritual forces are in harmony with the natural element ; and so long as contaminating elements are not brought to bear against this harmony, there can be no pain. The beautiful structure of the image of a Deity would not be made a druggist's receptacle, and every toilet-table a druggist's show-case or advertisement.

Exercise is efficacious in keeping the vitalizer at work. All parts of the body are intended for use, and exercise is one of the great promoters of health—for it is a law of nature, cultivation of nature's laws produces progression, which leads to a higher state. Exercise is a virtue—rightly conducted—dancing is merely stepping to the time of music. When any exercise is carried to excess it is out of its sphere. The night is for rest, and to deprive nature of sleep, destroys the natural functions of the body. To be able to rise with the glorious orb of day, when it makes its appearance in the heavens, is a vitalizer, a health-restorer, and the great monitor within, the divine instructor, throws around the body a physical repose, the spirit worshipping through the life-nerves creates the tissues through which strength comes. The tissues are restored from the invisible life of the nervous system ; but there is a hidden principle within the nerves, a magnetic force, which concentrates in the fine electricity, something within the human being, known only to the former, which principle makes one feel the immensity of our existence.

These curative properties come by adhering to the physical laws of a perfect life.

SLEEPING TOGETHER.

All human beings have their various developments and particular organization. The natural elements of each individual being especially adapted to himself, or herself, as the constitution, temperament and nerve forces act, according to the physical laws under which they are organized. The most important to be considered is, the healthy or unhealthy state of the organic matter which composes the human system, and to this we would draw the reader's attention.

We find the present demoralized condition of the human family, owing greatly to the blending of various temperaments, constitutionally at variance with each other.

The habit of two persons sleeping in the same bed is productive of depravity, in which all manner of diseases are transmitted to each other, and also often creates a nervous derangement, sometimes producing partial insanity.

We often see people marry, when one of the parties is consumptive and the other perfectly healthy. It sometimes happens that the healthy one will contract the disease and pass away first, the other soon following. *Both* must die, as a general thing, and from the evil effects of sleeping together—there is no remedy. The same re-

sult is produced in other diseases, the inhalation and perspiration blending is fatal to health.

In all conditions of life we find that the habit of people sleeping together is detrimental to human happiness and health—bringing the organic forces into constant action with each other, especially at night, when the structure requires rest, is very injurious.

We often see aged men marry undeveloped young girls, who have no resistance in their system to counteract the positive drain upon them, which goes off to vitalize the crumbling oak, which bears them to the earth. When a man and wife of this description habitually sleep together, the wife soon tires of her husband, as she has no time to recuperate, and she becomes prematurely old, and her health fails, while he on the contrary decidedly improves. If the husband has any particular ailment, the wife will imbibe more or less of that disease.

The natural physical laws require that no two persons should sleep in the same bed, especially grown people, as it obstructs the natural harmonious circulating medium, creating a nervousness, which prevents the soothing, quieting rest, so indispensably necessary to the harmony of life.

Children should have their separate beds, if possible, particularly if they are not healthy; and should never be allowed to sleep with aged people, for by so doing the old will thrive upon the

young, causing them to become weak and debilitated.

More discontent and quarrels arise between all classes of people—brothers, sisters, clerks, apprentices, servant-girls, husbands and wives—from the unhealthy custom of sleeping together, than from any other cause, owing to the inharmony caused from the electrical changes blending in the elements of the human body through the night being in such close proximity.

There is nothing that will so derange the nervous system of a person who is eliminative in nervous force, as to lie in bed through the night with a person who is an absorbant. The absorber will sleep soundly while the eliminator will be restless and nervous. The consequence is, the latter will arise in the morning fretful, fault-finding, and with a deranged condition of the whole system, creating inharmony, disruption, and all the various evils predominating in married life.

Those marriages in which the husbands and wives are a considerable portion of the time separated, are much more harmonious, and seldom, if ever, apply for divorce.

"HEAL THYSELF."

The world is flooded with preaching to the people "to save their soul by believing": but the first law is, to save thy body from disease.

Sin has been propagated in this world through the animal propensities, and inordinate gratifica-

tion of unnatural appetites; all of which create the evils which "flesh is heir to." "Heal thyself," by abstaining from the gratification of depraved appetites, and then thy soul will be cleansed from sin; for then, the desire for sin will die. Through the channels of over-indulgence the eyes become full of evil, the lips a snare, and the tongue will set the soul on fire. Without these, depravity and lust would not exist; even a drunkard is not often a sensualist. It is a question of surprise that people forget the necessity of saving the *body*. The souls of men are lost through the ignorance of material nature, as connected with duty, physically and spiritually.

The health of the body should be the first consideration of man.

The hereditary influences of thousands of generations can be erased only through time. The laws of nature are written on the human frame, and the perversion of these laws lead to the grave-yard, where the names of the young are engraved on the tombs.

A man in the sanitary, God-given element, and vitality of life, only just begins to live at the age of sixty or seventy years. Prior to this, his life is full of beginnings, as a tree is full of buds—and it is only when the buds of knowledge gradually unfold, and the intellect comprehends wisdom, that he understands life.

According to nature we have no right to be sick, and, it is only when we abuse her laws or

neglect them, that we suffer. We do wrong to die our own hands. The sixth commandment reads—"Thou shalt not kill," which forbids suicide as well as murder : involuntary suicide is no less murder.

It is a great sin that the animal nature is nourished, and becomes a hindrance to the progress of intellect and morality. The whole being, spirit and body, should be carefully cultured. A sound mind, in a sound body, is a pure spirit in a holy tabernacle.

Insanity, murder, suicide and imbecility are traceable to unhealthy conditions, vulgar and genteel narcotics, not only among the wandering street inebriates, but also in the higher walks of life. The children of these victims are born with the cravings of unnatural appetites, which lead them to destruction. Only in well-regulated healthy bodies, are to be found those conditions favorable to clear thought, right understanding and intuitions towards God and man.

APPROXIMATE MEASURE.

A Teacup contains about four fluid ounces.

A Wineglass contains about two fluid ounces.

A Tablespoon contains half a fluid ounce.

A Teaspoon contains a drachm.

The Church has ever been a growth without foundation.—*C. A. Von Cort.*

There is only one progress yet discovered which leads upwards : all others lead downward—DO RIGHT.—*Ibid.*

INEBRIETY FROM CHLORAL.

Chloral is unlike opium, which creates a hallucination of beauty. Chloral increases the power of enjoying what seems to the patient the real. I will describe a case which has come under my observation, of a young girl of superior abilities, whose father and brother were practicing physicians at the time when chloral was lauded to the skies. This young woman was sick from nervous debility and indigestion, caused from a low state of the blood, torpid liver, and inherent scrofula. The treatment was chloral, which increased the irritability of the system. When not directly under the influence of the medicine, to that extent, she was thought at times to be partially insane. This treatment continued, the affects of which produced imbecility.

Another case of a man who was overworked from fatigue and could not sleep. He commenced using the drug; at first he took a large dose of chloral, after which he slept like a top all night. Having repeated the dose every night for a week, he tried to sleep one night without it, but failed; he therefore took it again, but it did not have the desired affect. After a short time he began to suffer great heat in his head, and was otherwise afflicted in the whole system, which resulted in death, after having passed through the agonies of despair, characteristic of the affects of CHLORALISM.

THE CONDITION OF THE BODY THE CAUSE OF EVIL AND GOOD.

With all the discussions of reform which have been shadowed forth from time to time, no proposition has been made, nor discussed, which will bring a refining element on the demoralized condition of man, in order to lead him back into his natural state, from which he has fallen since evil has been produced on this beautiful earth. There is no possibility of a reform so long as man cannot see wherein this evil lieth.

All agree that there is an underlying stratum of iniquity in the world, and more especially in this country, fermenting, enlarging, and embracing in its delusions and snares the youth and beauty of mankind.

It is with exceeding great difficulty we speak of facts and forces, as there are so many conflicting influences among the people, the habits and customs of the day preventing the blessing of thought. It is now, and ever has been a fact, that new or developed ideas of facts or truths, connected with any and all knowledge pertaining to natural or theological laws, which conflict with habits and customs, are denounced, and often stigmatized as irreligious.

Socrates, Plato, Confucious, and Jesus, who is sometimes called Christ, were denounced, not only for their own sayings, but also for reminding the people of the words of truth uttered and

written by those who had gone before them. St. Paul was called, and because he spoke the truth—and it is not to be expected that those organizations could know all that should be developed, as they were living in a nutshell of life, not so depraved as at present—and from that day to this, *every one* is denounced as a *lunatic* if he speaks the truth leading to a reform—and why? Because it conflicts with contaminating habits, then and now, prevalent in the race, ever leading downwards.

In distinguishing the proclivities which lead men downwards, we must commence at the first great cause which broke the bonds of love and fellowship, and led the soul and body captive—which is said to be the prospectus in the fable of Adam—the ancient transgressor, who gratified his selfish desire, which is termed eating an apple, (misconstrued by translation.)

The evil which Adam perpetuated and transmitted to his descendants, produced a craving propensity which could not be easily satisfied. The unsettled mind and gnawing of conscience, is an organic force, led to still greater wrongs.

This is fully illustrated in the case which has flooded the world with its crimes in the great City of Churches, Brooklyn, (Babylon,) and has rolled up a mountainous accumulation of deception and falsity, which will serve in some degree to crush bigotry. Thus it is when evil has been perpetrated, it requires the undying energy of the soul to eradicate the body from the snares.

We find this fact verified in the terrible struggles made occasionally by inebriates, who strive to reform and amend their lives ; but there are other and greater evil habits, which have crept into natural life, than those just mentioned, one of which is the predominating cause of all inharmony, and the first instigator of sin—*the use of animal food.*

We find from *chemical analysis*, and minute investigation, and daily observation, and practice, for years, and in association with physiological laws, gleaning from history, etc. ; we come to the conclusion that animal food is the great and sole precursor to the animalized condition of the present generation, and especially the people of this nation, as there is no civilized nation who use animal food so extensively as in this country.

In the most ancient history of the Jews we find in a few instances animals were killed and burned, as sacrifices—then a mark of their church rites—but meat was eaten by them made of fine flour and oil, and sometimes fruit. Grains and nuts are called meats. The food being the predominating cause of all evil, as the body in all of its organs is vitalized through the properties contained in the food, which enters into the blood through the circulating medium, carrying the element, whatever it may be, through the organic forces of the body, and distributing its properties, either good or bad, producing health or disease, as such food may be.

Great changes will soon enter the fold of this nation, caused from the excesses which predominate. The reform can only come through self-purification, avoiding all food which would tend to create a disease in the body, and especially the brain.

There would be no necessity for lawyers, prisons, poor-houses, gibbets, nor thumb-screws; neither inebriate nor lunatic asylums, on this beautiful earth, if there were no animal flesh used as food.

And it is a fact that many, born human beings, have wholly become animals by the degrading lives of living with dogs. No less than eight men have been incarcerated in the lunatic asylum on the Island, not because they were insane—they were not—but because they were dogs, as they themselves think, as far as they are capable of thinking. These men huddle together in the corner, and walk on their hands and feet, and when inclined to talk they bow, wow, like dogs.

Children should not be allowed to fondle and play with dogs, as it tends to change the human temperament of children, by being blended with the animal. The animal being stronger than the human, it takes more of the human element, and the child imbibes more of the animal; thus we often see dogs more loving and kind than children; that is not the children's fault, it is the parent's, who allow the unnatural elements to continue, leading to suffering and misery

It is impossible to cure a disease unless you remove the cause. The cause is the blending of the two elements which enters into the blood, and through that the whole body is sick. That is the sole reason why men and women are inharmounious, and incompetent to do an honest business and cast an honest *vote*.

It is the affects of that which enters into the body that demoralizes and degrades.

We cannot act on the ancient prodigy, as it is written: "What entereth into the body does not defile the body," for at the time these words were spoken people did not live as they now do.

They then lived on uncooked fruits, unfermented bread, grain, rice, nuts, and all in their natural condition and element, therefore it could not defile the body. There was no animal food used among the people generally; the little that was used, was by the chiefs of the Jews, who from time to time increased in their brutality.

We could not for a moment think that Jesus, or his disciples, ever ate animal flesh. He could not have been a man without sin if he had fed upon brutes. His nature would revolt at the thought of eating such a diseased element.

Children were not fed nor forced to swallow animal flesh when they had no teeth to masticate it. There were no candies, nor *dolls*, and they were not demoralized from the inherent conditions, as they now are, from the irregular lives of their parents.

As we have come to the facts of the nutrition of the body, and in speaking of the phenomenon of life, and the nutriment connected therewith, it is found that the race is in a demoralized and animalized state, caused from the element which enters into the system. There can be no improvement in the civilization of the race, except that which depends upon preservation and restoration of health.

In comparing the elements constituting the outer nutriment of men and animals with that of plants, we find there is no essential difference in the process of absorption that is received into all things of the same plane, both animate and inanimate.

Nutrition in the vegetable is not limited to any single organ, neither is it in man, but we find that the whole surface is susceptible to absorption and excretion, on the same principle as vegetation. There are some plants more susceptible than others, and also animals and men. Dr. Craus says that animals receive nutrition by a single aperture in the mouth; if there were no other aperture through which they could receive nutrition, they could not live. Men and animals receive the same nutritious element as the vegetable world, in a greater or a lesser degree, and the body takes up those elements according to nature's laws operating upon all things, as also the atmosphere.

The sensitive, beautiful and fragrant magnolia,

which waves its branches over the graves where thousands of soldier's bodies lie, gathers its sweetness and tears and drops them on the mounds, in sympathy with nature's grand laws. It receives its moisture from absorption.

All animal bodies require water, carbonic acid, and ammonia. Nature is so arranged as to convert these substances into plants, in order that a greater portion may be taken into the body than could be by absorption.

All kinds of food taken into the body should be that which is used for the purpose of nutrition.

The properties are not in the same degree in all kinds of food, but no food should be taken into the body except that which contains the element necessary to sustain and neutralize it. Grains, vegetables and fruits contain the elements, such as starch, sugar, gum, water, etc. These contribute to the strength of the body ; spirits, fat, and flesh, decrease the circulation, therefore a relaxation is produced from the use of them.

In the natural process throughout the body, there is an equalization of heat, and all nutritious substances of this nature are the support of the natural heat. Spirits, fat, and animal flesh deteriorates nature's grand laws, and for the benefit of nitrogenious substances, we require food possessing albumen, fibine, etc., contained in the vegetable kingdom.

But that is not contained in the diseased animal flesh. Bread, nuts, milk, eggs, all of these

were termed meat in ancient history. Prior to the demoralized condition of humanity, it was a crime to use blood ; the refined element of nature forbade it, and to-day wherever you find a man or woman, who live in accordance with the natural laws, which are divine laws of life, he or she is pained to see human beings tearing the putrid animal flesh from the bones, putting it into their mouths, and taking it into their stomachs—that which has brought disease, inebriety, in the various forms of lunacy, dishonesty, brutality, and a scrofulous death. Animal flesh is detrimental to the human system, and does not contain any properties productive of good, but contains a powerful demoralizing element, sufficient to destroy the natural propensities of the brain, and create a disease and scrofulous condition of the system. We must all necessarily understand that the excessive excitement and action upon the flesh and blood of the animal—at first driven, perhaps hundreds of miles, or closed and crowded in a car for transport, and when released from that position they are placed in a filthy pen, where there is not a spear of grass, or a lock of hay, nor a drop of water even to slack their burning thirst. Then comes the most inhuman being that could exist—the public murderer—the *butcher*, who drags this beautiful animal by force of machinery into a hades ; he seeing and understanding the fate that awaits him. Then only think the fine organic human structure standing

on a plane of humanity, using such matter for food. If there was no other reason why animal flesh should not be used, this should be sufficient. But these reasons do not erase in the least the other more potent reasons.

All animals, fowls, birds and insects, are the grand and beautiful production of the great moving wheel of life force and invisible power, which we understand only through instructions, and what is termed inspiration. Let them live, as you wish to live. You cannot give life.

The thesis of some medical men is that animal flesh is easier to digest than some other food. They think so, because it is quicker removed from the stomach, and therefore requires a greater exertion from the digestive organs to get it out of the way before it becomes a sickening mass, and must be ejected; and the great effort of the digestive organs, on this unnatural element, causes them to become overtaxed, and through the excess of action, they are weakened, the action of the liver retarded, and an obstruction in the circulation produced. There are no beneficial results from a speedy digestion. A slow and easy process of digestion throws the nutritious element out into the system; gradually it is taken up and distributed to all parts of the body, thus the whole body is nutralized.

If it were a natural element that animals should be murdered, and be masticated, they would not resist, as animals never resist nature's laws.

Water is a great element of nutrition. Without water, man must perish, as a plant under a cover, hid from the great purifier of life.

Milk, containing the greatest amount of water, is considered more nutritive than any other element, except water.

Very many practice a science or art, the philosophical principles of which are wholly unknown to them. Without medical genius or perception, they obstinately confine themselves within a limited circle of action. Their old prejudices are predominant; all their knowledge consists in seizing old theories and habits, and they are ever ready to battle against any new development of facts, which may lead to a greater knowledge of the natural and physiological laws of life. They being ignorant, are therefore stubborn.

Like a machine, the regular routine physician always marches on. The intellect not used for reflection, and all which has an appearance of labor, is avoided. To improve by observation is not in his conception.

I had the misfortune to meet one of these physicians, who was afflicted with a disease leading to the heart, which caused within himself great anxiety. I informed him that his disease would leave him if he would adopt the true laws of life in his mode of living. He could give no reason for not doing so, except, he liked his rare beef, and did not believe in these reforms.

Hipocrates was a great physician, says Prof.

Robert Sara; he was not acquainted with *tartar emetic*, or quinine; if he had been, his sense of reason would have prevented him from using them, as their use in all cases are injurious to the human body.

Many physicians are merely machines, they puff themselves up, without learning or talent, ignorant of the principles of the science. I met one of these routine doctors; he was smoking with his night and main an uncommon nauseous cigar; it was so strong I was unable to restrain the hacking cough caused by the smoke. I remonstrated against the habit as injurious to himself and family, his system being impregnated with the poison of the weed. It had a detrimental effect on his children, they being mere dwarfs. He emphatically denied that the system could be impregnated with the weed from smoking; his theory is he *likes* to smoke, unmindful of starvation of his wife and family—women must keep silent and starve—while he can gratify an inebriate habit. It is well for such to visit the tobacco inebriate asylum.

I will make a few statements set forth by the English Vegetarian Society. This Society hold their annual soiree, where some hundreds meet, and make speeches, and eat dinner, not as they say, of stalled oxen, pigs, ducks, chickens, or turkeys, and without even oysters. The *Dietic Reformer* for December, gives a report of their last meeting. We learn also that the Society has

among its members prominent names. Prof. W. Newoa, W. E. Deen, I. R. S. Isaac Pitman, inventor of phonography,; Baaboo Reshht, the famous Hindoo philosopher. The object of this Society is to induce the human race to abstain from the flesh of animals for food.

This subject is not sufficiently discussed, says the speaker nor the means used, as on other subjects less important. The many advantages, physical, intellectual and moral, which are the direct result of a hygiene diet, prove the facts connected with the principle, which will lead to true civilization and to honest brotherhood, and to the establishment of human happiness generally.

In the order of this society they admit none under fourteen years of age, which I think is wrong, as all young children, young men and women, should especially be admitted.

I gave my views in this matter in regard to the beneficial results in adhering to these moral and natural laws of diet, never having read a treatise on the subject, prior to establishing this principle, from my own experience and investigation.

From the very magnitude of this important subject, it is difficult to enumerate the importance of this question. It is believed by the world's masses, and reiterated from all points in life, from the domestic circle to the platform of the profession and the clergy, that in health there is happiness, without health, though we may be

robed in purple and fine linen, and fare sumptuously every day, yet without health, all this is as a sounding brass and tinkling symbol.

It is generally understood (or should be) that all diseases generate from the blood, and it is evident that in order to give health and strength to the body, the food which most contributes to the purity of the blood, would be the best and only restorative to health; if health fails, and health cannot be restored except through the purification of the blood, which, in its pure state, sends its current of electricity through the body, vitalizing all parts as its flows. When the blood is impure it becomes hot, thick, full of particles of matter; these being left scattered throughout the body in the fine tissues, thus the natural action is obstructed, not having sufficient strength to carry on the force of nature. Therefore the answer, pure blood, produces health and long life.

There is a terrible mistake prevalent in this country with the people, that all reliance is vested in the medical man, or those purported to be physicians, many of whom do not know as much of the laws of life as a baker. The people allow themselves to be blinded by the notable wise men; and women—who are leaders in all habits and fashions—regulate all their habits by their advice. The people in this country, women especially, should have a lot of *Popes* always sitting as dictators. Women, with all their boasted calls for rights, and with all their terrible wrongs, which

they enumerate, are sneaking cowards—they fear to grasp the hand of right, when it is not in accordance with the present customs and fashions of the day. Women order and prepare the food, children and men eat it, asking no questions, for conscience sake, the Bible says, but I say for peace sake. If we broach the subject of reform from the evil habits—such as eating, drinking, smoking, chewing, etc.—in the presence of women, even those who profess to a leading interest in the welfare of mankind, they will slide away as though they were frightened, fearing they will be suspected of denouncing an evil, because it *is* a custom.

A free and liberal mind will find no difficulty in sustaining his or her well-established views against the crude selfish devotees of medical men, and fashion or custom, especially on dietetics. Medical men have no more right than any other individuals to assume it their business to teach their patients on matters in which their own teachings have been very deficient.

Not long since, in conversing with a physician of purported eminence, he stated that “man was a carnivorous animal—that he had a canine tooth,” and therefore he argued that man was intended to eat animals. I said on the same principle men might eat each other, and if animal eating continued it would come to that. But the canine tooth has never been found in a human being’s mouth, as there is no such tooth. Every person

that ever looked into a dog's mouth can immediately discern that there is no comparison between the two.

It is the duty of every one, especially, to inform themselves of their own structure, and of the various organs of the body, and the proper way in which they should be preserved in health ; also the natural diet which should be used. People and medical men reason on the degenerate plane in regard to fashion. A physician will urge the necessity of animal food, because it is the custom ; he himself has the habit of eating it, and has never thought nor desired to think whether it be beneficial or injurious, therefore he does not understand its deleterious effect upon the system, and the evil it produces in the blood, through which the material is more or less degraded. People will find a theory to sustain their own wishes, or they will endeavor to sustain them by obstruseness.

A medical man will stand smoking a cigar, and publicly advocate that the properties of the tobacco do not enter into the system. If the man has no more or better knowledge of the human body, he should not be tolerated as a physician.

Mr. Baker, a member of the English Vegetarian Society, says, for a period of twelve months he ate nothing but uncooked fruits and nuts ; he drank no drink except what the fruit contained. At one portion of his life he had been constantly running to the doctors for physic, but having

since studied physiology himself, he had given up doctors. He further says that much of the flesh eaten by human beings is such as only the vulture or crow would feed upon. A little consideration of the facts of the case will show that such food is unnatural and injurious to the human body.

Mr. Baker also says, he worked a whole week, night and day, only lying down on three occasions, six hours each. During the cholera, in 1849, he worked at statistics three nights in one week. On another occasion he walked sixty-eight miles, without stopping.

Vegetarian diet promotes the health of all the fluids, and it is upon this that the physical strength depends.

His opinion is that the majority of men and women are not strong minded, and do not possess the moral courage requisite to enable them to adopt correct habits, which are contrary to modern customs.

Far be it from me to undervalue the services of conscientious and learned medical men, but my references are to the many who take the lives of individuals in their hands, ignorant of the causes and effects of disease, and who scarcely know their own anatomy. How is it possible for them to use correct remedies? Convince your hearers to-day, and to-morrow they will fall back into old habits. Every principle of right taken up on independent ground must be continually enforced.

Our courage often sinks, and we almost lose confidence in the race, but the prospect of elevating the human body so as to make it a fit temple for the soul to dwell therein, is the prize for which we are willing to labor.

Those who use no flesh for food are called vegetarians. This word is used to express the diet which comprehends all kinds of food except animal. There are other and more serious questions to be considered. The relation of the organs of the human body clearly enable us to solve this question, and the action of various kinds of food upon the physical system, indicate the necessity of a vegetable diet. The hands, the feet, and, as I said in a previous assertion, the teeth and stomach, all lead to the same conclusion. Just compare the mouth of a dog with that of a human being, and you will see the difference. One is designed for feeding on fruit and grain, and the other for crushing the bones and rending the flesh. Fruit and grain are the proper food for man—considering the instincts of man.

I know there are human beings who indulge in coarse and brutal propensities a great deal worse than the brute creation ; but man's natural instincts, when not contaminated by the effects of inordinate living, are of finer texture. Man being respected by all the brute creation.

Thus behold the obedience of the grand and beautiful horse. The natural results of man's in-

instincts, when suffered to develop according to nature's laws, are the fruit of the spirit—beauty, sympathy, benevolence and peace—all that is lovely to human kind; and when mankind find themselves associated with the fine and natural principles or instincts, they find themselves entirely separated from the condition which has an inclination for the use of animal food.

In the present light and knowledge of the world, if the human brain had not become so much of an animal from the effect of eating putrid flesh, they would be better able to understand the scrofulous and other evils which it produces. The solid, heavy pressure which it creates in the stomach, leads to the abominable use of tobacco, now so prevalent, and also to the use of intoxicating drinks. It is well known that people desire to use tobacco, or take a drink, after eating, a meal of flesh. If there were no flesh put into the stomach, there would be no desire for the stimulant to assist in removing it, and then there would be three evils dispensed with.

Many persons, not understanding the true principle of the natural laws and effect on the body, anticipate that a decided change from animal food would be detrimental to the body, that the body would lose strength. No one need entertain these fears, as there is abundant proof to the contrary. I have seen a sufficient number of instances where people would gain health and

strength every day ; the foul mass of matter changed to solid flesh and blood. The puffing and wheezing would leave them, and they could sing and dance like a top.

Any unprejudiced mind would not cling to that erroneous idea. All the animal flesh that enters into the body serves to gradually weaken and degrade all portions, from the coarser to the highest texture of the brain. It also leads to other demoralizing propensities—the use of the tobacco weed, alcoholic liquors, and licentiousness—which is now leading the nation to disgrace and contempt.

Christ, the great Teacher of right, represented that all principles of reform are attended with dissensions, and it is true now as then, in establishing the principles of the natural laws of life, on the vegetarian plane. That the son is against the father, the father against the son ; the wife against the husband, the husband against the wife ; the sister against the brother, the brother against the sister.

“ Thus saith the Lord, all these shall come unto thee in that day when I make up my jewels.”

There is certainly a magnetic connection which draws alike between that which is good and true, as we see there is between evil ; and we class the vegetarian among the most holy instincts.

Good things are linked together, in accepting one you are most sure to fall in the wake of the

other. To institute a finer element in the innate and demoralized condition of man, has been the great work of all great and holy men of this world. The teaching of the great Nazarene ably reminded his hearers, thus and thus is written, and thus thou hast rejected the truth.

Mr. W. M. Wright stood before the great Vegetarian Society of England, and related his experience of twenty years. He says, a few years ago he used to walk from fifteen to twenty miles a day, with twenty pounds of sample on his shoulder, for he was in the paper business. His friends said, as people say now, "Wright, you can't endure it; you will be a dead man in a short time; you must have mutton-chops, and such-like food."

"But," he replied, "I went on with brown-bread and apples for breakfast; dinner perhaps I had no time, so I took a few crackers or biscuits, pears, raisons, etc. At night I generally managed to have some oat-meal pudding." He was perfectly healthy, and slept like a top.

Another man who worked in iron-works, who had lived largely on peas and beans, at the end of a year found himself fifteen pounds heavier, and in perfect health.

Cast thy crumbs before swine; be not swine.

Is it not a great crime to take the life which you cannot give—to kill animals and then devour them?

EXERCISE.

Country people have means and room for exercise always available ; and with all the labor which is ever accumulating around them, they have time for recreation, and a change of exercise. They are not subjected to the hurry and pinch for time which breaks down the constitution and destroys the life of the city people. In our large cities it is extremely difficult to impress upon the minds of the people the necessity of exercise, although it can be made available in a greater or lesser degree to all. The atmosphere in which they live tends to depress the current of the body, thus causing a disinclination to exercise. And the great mass of the people have not the time, nor the means, to attend any of the regular established places for exercise, such as the lift-practice, the equestrian, and the electro-gymnastic ; the last mentioned is available to every person, and in every house.

It is not necessary to take an hour for the exercise, but be sure to take a certain time, every day, if not more than ten minutes, and commence by standing erect and throwing the shoulders back ; inflate the lungs by drawing the breath in, with the mouth closed, then throw off the breath through the mouth by opening it, and saying, oh, as loud as you please ; do this ten or twelve times, then inflate the lung, and use each hand to slap the chest and stomach, each side of the body,

and hips ; rub the *sciatic* nerve on each side down to the feet ; rub the hands together until you find them moist with perspiration ; stamp with the feet, and throw out the arms, counting one, two, three, four, as to the time of music. Then go not immediately in the draft, and sit down after this exercise.

Horseback-riding is the most healthy out-door exercise, and the electricity of the horse is beneficial to man, as they are on an exceeding high plane. Persons have been cured of rheumatic diseases from riding and handling horses daily.

In pursuing this exercise, living on the natural food for man, you bring into condition true manhood, and thus restore the lost element, where life is a theme of eternal existence, and death unknown.

LONGEVITY.

A learned Professor, Dr. H——, speaking on the theory of life and death, endeavored to illustrate that *all* life was and is developed and reproduced through the effects, or from the result of death of something, and from this theory other lives are reproduced, not of the same form or species, but may be in a superior or inferior condition. Thus, for example, the learned lecturer presented the tadpole, and in the development of the toad, he was not able to find a place for the pollywog's tail ; he seemed to say it must have fallen off, as the toad has no tail.

I must disagree with all who preach the doctrine of death, in all of the ultimate points, that death cannot produce life—as it follows that in what is termed death. There are no elements of life, and where there is no life-forces contingent with nature, there can be no development and consequently no reproduction.

Life must develop life in all and every form ; life cannot be sustained nor produced except there be an invigorating power in the productive element. Thus all kinds of food which is used possesses vitality, strength and life (except animal). The dry leaves which fall from the beautiful trees, (a natural development,) and lay in heaps on the more beautiful earth, those leaves are not dead ; their life enters into the forces of the earth, and reproduces nature's grand illustrations of developed life. And the human family could not be produced, neither developed, except it be connected with all of these natural and divine laws. The human is no more wonderful, neither is it so beautiful as many other species of life. The various animals, birds, and fishes ; the grand forests and majestic rivers ; the beautiful and fragrant flowers—is not all of this perfection ?

Through all of these laws working together bringeth forth all things, the first being in immensity of space, an *atom*.

Man on the same plane, no better than any other development ; but chosen to fill a higher

sphere of life. There is no limit to the life of man; and we deem it a crime to destroy the *body*, the house which the divine interior must inhabit, as it is intended as a receptacle of wisdom, harmony and love. We have from time to time proofs that the body may become perfectly spiritualized by adhering to nature's laws, in all our life, so that the body, as the spirit, becomes imperceptible.

Man's body is the receptacle for the development of knowledge, and that receptacle is endowed with the various organic forces, to be used for that purpose. But theology tells us we must not use reason, nor investigate for knowledge any further than theology prescribes. If we advance further on, and get into the glorious bosom of the eternal world, where the flowers are ever blooming and the birds are ever singing, and we behold the great Book of nature and the Gospel of life, with its leaves floating in the air and in the whirlwind, scattering the flowers alike around the evil and the good. Then theology tells us we are off the right track, we have lost our way, and we must retrace our steps, or be lost forever; but as there are as many imperfections in theology as in other sciences, we cannot say, Let evil alone and it will die out. Under that philosophy none of the evils which have been produced from time immemorial died out. Mormonism did not die out by letting it alone; Communism has not died out. Not any of the evils, from infancy to old age,

has died out by being let alone. Parents are neglectful in the manner of cultivation of the principles of right, and evils have increased to an alarming extent with them.

HERBS.—Mullien.

About three ounces of the decoction of the flowers of mullien drank every morning and evening is an excellent remedy for the gout. This should be continued for some time, as a disease that is a lifetime being created, cannot be removed in a day or a month.

Mustard.

For those whose stomachs are weak and cannot digest their food, take of mustard seed one dram, cinnamon one dram, and a little gum-arabic dissolved in rose-water ; make this up in pills of half a dram weight, and take one pill an hour before each meal. This is an excellent remedy for aged people, when there is a coldness of the stomach and a torpid circulation. The decoction of the seed used as a gargle will draw up the palate of the mouth when it has fallen.

Lavender.

This herb is especially good for pains in the head and brain that proceed from a cold cause ;

also for cramps, convulsions, and faintings. It strengthens the stomach, and assists the liver and spleen, freeing them from obstructions. An old English physician says, "It will expel the dead child, and placenta." Use as a decoction, strong ; dose, one tablespoonful as often as the case requires.

Lungwort.

This herb is especially adapted to the lungs, for coughs, wheezings, and shortness of breath, which it will cure when used long enough to take effect.

Marsh Mallows.

The decoction of this herb being drank, is said to cause a speedy delivery of women in childbirth. A syrup of the flowers will remove obstructions of the bowels and constipation. The leaves bruised and laid on the eyes, with a little honey, removes any imposthumes which may be gathered on or around them. A case of hemorrhage of the bowels was cured with this herb, at a time when a disease of that kind was raging to an alarming extent, which baffled the skill of the physicians. At length the son of one of the physicians was taken with the disease, and the excoriation of his bowels was exceedingly great. The father says, "The only thing I gave him was mallow, bruised in milk, and drank ; in two days

it cured him." I here state that the MILK *alone* would have cured him.

The Elm Tree.

It is said that the leaves, bark or roots of the elm tree, steeped, and a decoction made and used to bathe, will heal broken bones, by dissolving the mucilaginous substance which gathers, and prevents healing.

Beets.

The white beet is of a cleansing and digesting property, and removes the obstruction of the urine. The juice of it applied to the temples relieves the inflammation in the eyes. The red beet is good to reduce the too much flow of the menses, and also other weaknesses in those organs of the body.

May the world soon learn that the food is the cause and the remedy of diseases. Live as thou ought, and live forever.

The red beet is good for weaknesses in the lower organs of the body, as also to reduce the menstrual flow when there is too much.

Amaranthus, or Floramor.

This plant grows up about two feet high, streaked and reddish toward the root, but very smooth, branching out toward the top. The

leaves are of a reddish green color, the flowers are a kind of tufts, very beautiful, but of no smell, of a reddish color; the seed is shining black.

The flowers, dried and rubbed to a powder, and taken, mixed in a little sugar-water, will stop the terms in women, as do many other red things. By the iron, or image of herbs, the ancients at first learned their virtues.

Moderns laugh at them as they have, in most instances, connected them with the planetary world; but I wonder how the virtues of herbs first came to be known, if not by their peculiarities or significance.

The moderns have them from the writings of the ancients, the ancients had no writings to get them from, therefore they possessed the greater wisdom. All knowledge is now borrowed; that which is not borrowed is accounted insanity instead of inspiration.

But the flowers stop all floses of blood in man or woman, bleeding of the nose or of wounds, etc. There is also an amaranthus which bears a white flower, which is an excellent antivenereal.

Burdock (*Autium Lappa.*)

The burdock leaves are a powerful friend to women. By the use of the leaves, or seed, you may restore all misplacements of the womb (or uterus), by applying it to the crown of the head. In case there is falling of the womb, or if you

would replace it in its natural position, apply it to the navel, the middle of the abdomen. The leaves, wilted and applied to any part of the body troubled with shrinking of the sinews or arteries, where there is much pain, will be quickly removed, and a natural action produced.

Bitter-sweet, *Amara Duleis*.

This herb grows up four or five feet high, a woody stalk ; the leaves fall off in autumn, and put forth again in the spring. The leaves are of a pale green, and the flowers are of a purple color or blue ; they are in clusters. The berries, when ripe, are red, and if you taste them, they are at first sweet, and afterwards bitter.

This is an excellent remedy for falling sickness, vertigo, or dizziness of the head, being applied externally to the back of the neck or between the shoulders. Tragus says, the bruised leaves applied to felons removes them speedily. This herb has mercurial properties, therefore it is laxative. Take a pound of the leaves and branches together, put it in a pot, and put on it three pints of water ; cover it close, and let it infuse over a gentle fire several hours ; then strain it, and you have a drink which will remove the obstructions of the liver, spleen, and an excellent remedy for jaundice. You may take one gill of this decoction every morning.

All-Heal.

It is thought that Hercules learned the use of this herb, and its virtues, when a student of Chiron. This plant flowers the last of summer, and the seeds fall soon after. The herb will remove many evils which afflicts the body. By sympathy it attracts, as the loadstone attracts iron. It is especially destructive to worms. Use in a decoction.

Ale-Hoof (or Ground Ivy), Cats-Foot.

It is said by the ancients who used this herb, that the juice of it, boiled with a little honey and verdigris, and applied to ulcers and cancers, will stop the spreading or eating of them, and by cleansing and absorbing the poisonous pus, thereby healing the disease.

BITING OF SERPENTS.—Simple Cure for Poison.

The only reliable and permanent cure for the bite of Serpents and rabid animals is to immediately apply fresh earth, moistened with pure water—renew the application as often as the earth becomes heated; and continue the same until perfectly well.

Infant Mirth.

An infant may smile or laugh of itself. But to act upon the mirthful organs of the child, in order to force a laugh, as is the common practice, is very injurious to the temperament and health of the child.

You may often remark that in all cases where this operation is performed, the unnatural laugh turns to a wail of distress.

Thus you see the nervous force is affected and also the brain.

Cabbage or Colewort.

✓ This vegetable should be more frequently used than it is by American people. It contains the nitrogenous properties which the body requires, and should be used more freely in its uncooked state than cooked. It cleanses the interior of the body from slime and matter, therefore creating a more healthy blood. The juice, boiled together with honey, and dropped in the corner of the eyes, will cleanse them from film, which sometimes forms on the eyes to dim the sight, the film being caused from the matter which is in the system, produced from improper food and drink.

| The decoction of colewort removes pains of gouty legs and knees, being bathed therewith. Olorysippus worshipped this plant as a god, and he wrote a whole volume on its virtue. Honest

old Cato is said to have used no other medicine ; and if people of the present day would adhere to that law, and use no animal food, but cabbage in its place, they would never need medicine. The inspiring element of life, without the dead animal matter, would raise the soul and body out of its downward road up to its natural element.

SOME FRANK CONFESSIONS.

"Our remedies are unreliable."—Dr. Valentine Mott.

"We have multiplied diseases."—Dr. Rush, Philadelphia.

"Thousands are annually slaughtered in the sick room."—Dr. Frank.

"The science of medicine is founded on conjecture, improved by murder."—Sir Astley Cooper, M. D.

"The medical practice of the present day is neither philosophical nor common sense."

—Dr. Evans, Edinburgh, Scotland.

Dr. Dis Lewis, who called drugs as a rule

A POEM ON NATURAL LIFE.

May the book of the intellectual organs of the soul
Be open to wisdom, divinely controlled,
In the Sciences deep, which cannot be understood,
When the mind is not free to gather the good.

It is the great beauty of the human mind
That all have the right, who feel inclined,
To prove the true, philosophical science,
A divine creation for our only reliance.

We behold from the natural instincts which are rife,
That nature is teacher to all in this life ;
The natural laws, developed from birth,
Is a safeguard through life to treasure on earth.

In forest of wildwood great light can be gained,
In beholding the natural laws maintained,
By insects and serpents and fleeing wild deer,
When wounds and diseases on them appear.

The forces within of self-preservation,
Developed through natural laws of creation,
All rush to the healing balm in their case,
And partake of it freely, and rest on the place.

Thus nature is teacher, when the mind is free
To be taught by the Spirit of God's purity,
Though many must be taught, through organic forces,
And learn the Sciences in regular courses.

In searching and learning, the present generation
Assisteth in scanning the sphere of creation,
To gather the wheat, and burn the chaff,
And shoulder the weapons of right at *last*.

CANCER.

A poultice of scraped carrot-root and yellow dock-root is said to have cured some cancers, and many old fretting sores. But I know the best cure for what people often think are cancers, and what are said to be cancers by examining physicians, is, to let them alone with all your might ! Use only a soft sponge wet in cold water when there is any irritation or itching on the lump or abscess ; hold the sponge on it lightly at first, this will cool the blood and remove the irritation. Use no animal diet, no spices, nor salt food. Take herb called eves-cup, and use as a tea. Steep the herb in boiling water, then strain it, and drink a half-pint through the day ; drink it cold.

A cancer can never be cured except by carrying it out of the system, through the circulating medium, which is the blood. Many have been cut, creating greater agony than death ; many have been burnt, and with the excruciating pain which is inconceivable except by the sufferer ; but no cancer has ever been cured by those processes of treatment.

DYSPEPSIA.

The following prescription I have found to be the best and most reliable remedy for weak and diseased organs of the stomach and bowels, and

for dyspepsia in all its forms ; hundreds have been cured with this remedy who had suffered from five to fifteen years :

Take of gentian-root, ground, two ounces and a half ; bruised orange peel one ounce ; canella, in powder, six drams ; a half dram of bruised cochineal ; alcohol one quart ; water two quarts. Mix all in a glass jar ; set it in a warm place and macerate fourteen days ; then strain it and it is fit for use. Dose, one teaspoonful three times a day, half an hour after each meal.

LIVER PILLS.

Kali Sulphuretum.....Ounce and half.
Solid Extract Aloes.....Half ounce.
Fel. Tauri Insp. (Ox Gall).....Half ounce.
Pulv. Rad. Rhei.....Sixteen scruples.
Extract Gratiola.....One ounce.

Pills, two grains.

Take every evening two or three pills, so that there is a movement from the bowels every day once or twice.

These pills will cleanse the liver from the scabby matter which adheres to it when in a torpid condition, which increases its inaction, and frequently produces jaundice and so-called death.

FROSTED FEET.

The most efficient remedy to remove the great trouble with frosted feet, is to take a linen towel and wet it in a strong solution of cold salt and water, and wrap it around the feet ; then take a dry towel and wrap it over the wet one, so as to keep any dampness from the bed. Do this every evening until the feet are entirely well.

TENDER FEET.

Give the feet a sponge-bath every evening of cold water, adding a little ammonia to it. This remedy will give relief, and restore the natural circulation.

INSECTS.

All insects and reptiles have their *uses*, and very small abuses, in comparison with their great use to man. It has been tested that the sting of a wasp has cured a disease of long standing. Mosquitoes are here, and especially in malaria localities, just at the time when the surface of the body needs perforating, in order to give vent to the impure matter which has accumulated in the body the past year.

Flies are accounted a pest by those who are ignorant of the natural laws. All men should give thanks to the great Creator for the blessing of flies. They live on the impurity of our atmos-

phere, and you will find where there is no people there is seldom if ever the common house-flies. They absorb the impure element which the body throws off; and we find these flies will follow in the wake of the human from nation to nation. Great is the wisdom of God, and small is the comprehension of man.

EARTH POULTICE.

The value of earth as a disinfectant and clarifier ought to be well known, and the treatment of ulcerated sores and gangrenous wounds with it is becoming more general.

An application has lately been brought into use, as a dressing for the face in small-pox cases. Take the earth that is as fine as clay; make it in powder, and dust it over the face of the patient as soon as the pustules become developed. This forms a clean, dry, wholesome scab, absorbing the infectious matter, and will scale off during convalescence, leaving the underlying skin in its natural condition.

The painful itching which characterizes this disease, by this simple means is removed.

In speaking of this disease, which is alarming to the human family generally, every one ought to be sufficiently acquainted with the human system to enable them to prevent disease; which arises from a diseased state of the blood, absorbed from poisons in unwholesome food, from inhala-

tion of foul air, inoculation of virus through the skin, and from these causes comes epidemic diseases. When we behold the conditions in which a great portion of the human family live, the wonder is, that diseases do not prevail to a greater extent.

LIGHT AND COLORS.

In speaking of this great and glorious subject which is so little understood, and its great wealth of knowledge almost lying dormant at this advanced state of science, we would throw out our convictions of facts, hoping they may float about and be gathered up by those who may be benefitted by them. I have demonstrated the facts of the effects of sunlight and colors on the physical body for the purpose of removing diseases, and vitalizing the natural forces of the human system, prior to having seen any writing on the subject. Natural laws and natural remedies, are the only true sources to health and life.

Dr. Williard Parker says: "Of all sciences, medicine is the most uncertain." How much better to use the neutralizing elements in food, air, water, and the finer forces which control the great moving wheels of the physical body, the blood and nerves. Light is the grandest element that moves the animate and inanimate forces and reveals all material and immaterial splendors, bringing all things into being through the chemical power given from its Creator. Then why not tone up the human system and disperse disease

with ordinary sunlight, which to us looks white, but comprises all colors. In the investigations in regard to the elements of colors, we find the greatest heat in red, and the coldest and most refined in the violet. As the various shades of color blend together in the sun's rays, so we find that each color has its own beneficial work to perform in its action on the human body, as in the physical body and blood, is comprised all shades of color in their coarser and finer forces. These forces are so penetrating as to pass through glass. When we can penetrate the interior of things, then we see the world as it is, in its glorious grandeur. Disease occurs from a lack of equalization in the colors which obstructs the circulation. When too great heat, (therism,) predominates, there is a tendency to fevers, acute pains, and nervous excitement. The red is seen in a flushed face. In these cases the blue and violet predominate in the treatment ; in some cases the purple will create the greatest harmony in the system. Patients who are violently insane have either the red predominant in their blood, or the yellow in their nerves. If the red and yellow were used on them it would increase their disease. But if blue and violet were used their condition would harmonize ; so says Dr. Babbitt, the author of *The Wonders of Light and Colors*.

In an Italian Lunatic Asylum, where Dr. Ponza was Director, a severe case of lunacy was

cured by passing a night in a violet colored room; another violent lunatic became much calmer by passing a day in a blue room; while a patient who was morbidly taciturn, became gay after three hours' stay in a red room—from the sunlight through the glass.

In a French Asylum cases of violent lunatics were aggravated by red and yellow; while the same cases would fall asleep when taken into a blue room. For the same reason a red or inflamed condition of the skin requires the blue shade.

We take a few of the medical properties in drugs from the United States Dispensatory. 1st. The red is heating in its nature, and especially stimulating to the arterial blood. 2nd. Cayenne pepper, (*capsicum*) bright red, a powerful stimulant. 3d. Iron, ferri oxide, reddish, a powerful tonic.

Balsam, peric, cloves, ammonia carbonate, alcohol, red cedar, are stimulants of the heart and arteries. Mayapple, (*podophylum*), lemon-yellow, cathartic; senna, yellow, reddish-brown, cathartic; copabia, pale yellow, stimulant, diaretic cathartic; rhubarb, yellow-brown, cathartic; tartar emetic, yellow-orange, and red, all active emetic and brisk cathartic. These specimens will show the proper color of glass or fabrics, that should be used to act on the system. If the liver is to be acted upon, the red should be used. If the kidneys, the yellow-reddish

should be used. If the nerves, the blue or purple, as the case may require. A multitude of cases could be cited of wonderful cures, through these natural elements. Not long since a lady and her daughter had been sick a long time, they had been treated by several physicians with no benefit, finally they put up blue curtains to the windows, from that time they commenced to improve in their health and entirely recovered and remain well.

Dr. Babbit says that cold is not the absence of heat. We know that cold and heat are a distinct law of force, that law being wholly controlled by electricity, heat and cold blend together, but act sometimes separately for a brief interval.

Dr. Fulton, of Montreal, Canada, a graduate of several colleges, writes as follows: "The principles of light and color is the grandest mode of treatment that could be designed. It truly deals with the soul of things in nature. I am treating a case of cancer in the stomach, which under old-school treatment, was attended with fearful pain and vomiting. I treat him now with blue lens over stomach thirty minutes each day, then a purple solution and transparent lens over the liver, spleen, and stomach. Yellow-orange lens over bowels, and give sulphur as a medicine in small doses every two hours; under this treatment all pain has left, no vomiting, he feels lively and hopeful."

Dr. E. C. Angel, of New York, cites a most persistent case of acne, a terrible disease which covered the face, neck, chest, back and shoulders, which had resisted all remedial measures, was effectually and speedily cured by exposure to the solar rays.

EAR.

The vibrations of sound is carried to the ear through the air, and is perceptible by the quivering of the sensitive nerves leading to the hearing, which is two cords, or tissues, in the throat. If you place your hand upon them you can feel the quivering. The wind makes the sound on the same principle as the music on the harp, by shaking its strings. The nerves are the strings to the ear. The vibrations of sound is carried through the air, and also through solid substances to the ear, it also travels great distances on the surface of the earth.

The footsteps of men or animals are distinguished and their approach detected often by our Indian race, by the vibrations which acts on these nerves, as they lay their head on the earth.

An echo is a sound that is made, and the vibration strikes something and then bounds back to you, the same as a wave strikes against a rock and is thrown back again. This vibration does not go into the brain, it only comes to

the drum of the ear. The vibration of the air goes into the ear and creates an action on a number of little bones which effects the nerve of hearing, and this nerve tells the mind or brain—as a telegram. Every vibration is a distinct action of itself. There is no confusion in nature's works, each organ performs its own duties.

The hearing is sometimes obstructed by the hardening of the ear wax, which is sometimes caused from a feverish state of the system. In that case the blood is hot and thicker than in its natural condition, and does not throw to the ears the necessary element of fluid and oil to keep the wax soft. In cases of cold in the head, catarrh, the slime or mucus which congeals obstructs the passage of the vibrations. There is a small tube which leads from the ear to the mouth, and this little opening may sometimes get closed up; by placing the finger in the mouth and pressing on the bony point just back of the teeth, the obstruction will be removed and the hearing restored.

The black walnut oil is an excellent remedy for deafness. Use the oil by dropping three or four drops into the ear morning and evening, Every two days the ear should be cleansed with soft, tepid water.

Another reliable remedy : make a mixture of sulphuric ether, and ammonia, let it stand fourteen days, then a solution will be formed, which

must be applied to the internal ear morning and evening. This will, in almost any case, cure this hitherto incurable disease.

RELIEF FOR EAR-ACHE.

Take a piece of gum camphor, the size of half of a pea, and wrap it in cotton and put it in the ear, this will keep the air out and ease the pain.

Another remedy also will cure : put in a spoon a few drops of sweet oil or almond oil, the same of molasses and laudanum, warm it all together, absorb some cotton wool in this mixture, put it in the ear, repeat the remedy if necessary.

INSECT DESTROYER.

Potato bugs and insects on plants.—This recipe, cut from a newspaper, is said to be perfectly harmless to man, but deadly to insects on all vegetation. Dissolve one ounce of saltpetre, two ounces of alum, and half a pound of the commonest brown soap, in three gallons of water, and sprinkle with a watering pot over the plants.

INDIAN FEVER AGUE CURE.

The Indian was asked: "Do you give quinine?" "No, no, we don't take that; that's poison, ugh! It goes to the bones; it will kill;

settle in your bones, make um ache." Upon inquiry, we found the Indian remedy to be grated horse radish one half cup, whiskey half pint, mix ; take a spoonful three times a day,—no fail, will cure. It is heating and that is necessary.

ICE—TO KEEP.

Make a bag of thick woolen cloth, the bag must be double, one inside and one outside, and between these two bags there must be a space, two or three inches, which must be packed full of sawdust, or any thing that will resist the heat. A piece of ice can be kept a week in this way. This would be a great saving to many who are not able to enjoy the luxury of ice, and are forced to use the heated croton water.

LOCKJAW.

✓ Take the common white beans, boil them to a mass, mash them into a poultice, and apply on and around the jaw. This will also cure neuralgia.

INJECTIONS.

For windy tumour, take the bruised seed of Garden Angelica, two ounces, steep with one pint of boiling water, and milk a half pint ; molassas one gill ; olive oil one gill ; salt one

dram, to be used twice each day, until the tumour is removed.

Injectons for stricture in the urinary organs: Take of German Camomile flowers, one ounce, steep in one pint of boiling water, then strain it and add twenty drops of laudanum ; use as hot as can bear every half hour until relief is gained.

Injectons are of greater importance than is generally attributed to them, they should be used more frequently for pains in any of the internal organs of the body, from which they afford almost immediate relief ; just take soft hot water, it is an excellent remedy, it has been well tested by the old practioners.

ICE WATER.

A wineglassful of ice water taken into the stomach, will cause the temperature of the stomach to fall thirty or forty degrees, and it requires a half hour before it will recover its natural warmth ; this should be a sufficient lesson to all : When the tone of the stomach is thus affected, indigestion is soon the result.

HOUSELEAK.—*Sengreen Sempervium.*

The juice of this very common plant will remove warts and corns, by bathing them with it and laying the leaves on them afterwards. The leaves mashed and laid on the eyes when they are inflamed, will speedily help them. It will

also relieve headache and frenzy of the brain, by applying the leaves to the temples.

✓ The leaves bruised and laid on the crown of the head, will stop bleeding at the nose very quickly.

HOLLY, or Hulver Bush.

The berries eaten in the morning, fasting, when they are ripe, and not dry, act as a brisk cathartic, but if dried they are very astringent.

CORN SILK FOR DROPSY AND DISEASED LUNGS

This comes from the *Medical News*:

✓ Take two handfuls of fresh corn silk, and steep it in one gallon of water until only one half gallon of water remains, then strain it and add sugar sufficient to make a syrup; drink a half pint of this two or three times daily; it will remove dropsy by increasing the flow of urine very freely. This remedy is also beneficial to the general health of the whole body. This remedy may be continued for any length of time required.

HEARTSEASE.

This plant grows freely in moist places. The leaves are like peach leaves, except they have a dark spot in the centre in the form of the heart, from which it derives its name. It flowers in

June, the seeds are ripe in August. A piece of the root bruised and held on an aching tooth takes away the pain. The leaves bruised and laid on a felon will remove it in a very short time.—*Old English Physician.*

HEAVES IN HORSES.

Take a tablespoonful of ginger, and the same quantity of shorts, the same quantity of butter, and as much sweet tar as will make a ball, when well mixed. Give one ball to the horse each day till he is permanently cured.

HYDROPHOBIA.

Mad dog bite. The *National Intelligencer* says:—That the spirits of hartshorn is a certain remedy for the bite of a mad dog. He says the wound should be constantly bathed with it; and three or four drops of the hartshorn, diluted with tea or coffee, taken inwardly during the day. The hartshorn decomposes, chemically, the virus in the wound, and immediately alters and destroys its deleteriousness. This remedy was tried at first in Brazil, for the bite of a scorpion, and found that it removed pain and inflammation almost instantly. Subsequently it was tried for the bite of a rattlesnake with similar success. Finally it was tried by a physician in a case of hydrophobia and always with success.

OBESITY.

✓ An infusion of sea-weed, commonly known as Gulf-weed, has the properties of reducing the *adipose* tissues in the human frame without injuring the stomach.—*Dr. von Cort.*

Dr. Griffith noted the effects of this upon a person who took it for a skin disease. He himself then took it, taking no other drinks, and in a few weeks, his own corpulence had greatly diminished. It has been tried by several others who lost from twelve to thirty pounds within periods ranging from two to three months.

It acts by the absorption of the adipose tissue. Thus lessening the secretions from the oily sudoriferous glands.

LEMONS.—What they will do.

They will create the acid necessary to neutralize the stomach. The free use of lemon juice and sugar will relieve a cough, and sometimes entirely cure, especially when it proceeds from a cold. A lemon eaten, or the juice of one taken before breakfast every morning for a month in the spring, will entirely prevent the lassitude of the season, and also prevent any and all malarial fevers during the year. It will prevent headaches, taken in the same.

TEETHACHE.—Cure.

Oil of Cloves applied on a little lint in the cavity.

MOLES.

For removal of moles use Croton Oil and Antimony, or (Tartar emetic). Mix in the form of a paste, and apply to the mole, then cover the mole with a piece of black silk. There is another remedy which is safe, and has always proved successful under my observation for twenty years: It is to tie a silk thread around the mole close to the surface of the body, drawing the thread close, not too tight at first, and as the thread becomes loose take another thread and apply it a little tighter, and so continue until the mole falls off, and leaves the place smooth and free from any mark.

QUINSEY THROAT DISEASE.

Take one pint of vinegar, dissolve in it one teaspoonful of pulverized Myrrh, let it boil, then set it where it will cool a little, then place an inhaling tube over it so as to inhale the steam. This remedy will remove the cause of the disease; when the cause is removed the disease must go also.

LINIMENT.

Laudanum, Alcohol and Oil of Wormwood, equal parts; this reduces the pain and swelling rapidly.

POULTICE

of Mallows leaves, to relax the muscles, and replace contraction of the joints.

PAINT—To clean.

Simple remedy if adopted, would save a deal of trouble and hard work. Take a plate with some of the best whiting, and have some clean warm water and a piece of flannel, which you will dip into the water and rub the painted surface nearly dry ; then use as much whiting as will adhere to the flannel, apply it to the painted surface, and a little rubbing will remove any dirt or grease. After this wash the paint well with warm water, rub it dry with a soft chamois. Paint thus cleansed looks as well as when first laid on, with no injury to the most delicate colors, and is far better than using soaps, and does not require *more than half the labor*.

LINIMENT—For man or beast

Take equal parts, Laudanum, Alcohol and Oil of Worm-wood ; this reduces the swelling rapidly if inflamed, removes soreness like a charm.

POULTICE—For Burns.

Use sweet milk and clear starch, make a poultice ; apply as warm as possible ; leave this an hour or two, then remove it, and take wheat flour and water mixed together, spread it on white paper and place over the burn, and change as often as necessary until it is well.

PALATE FALLING.

Whenever the palate, or upper wall of the mouth becomes displaced—or as it is termed, fallen—you have only to take a lock of the hair directly on the top of the head, or cranium, and plait it tight. This remedy will soon restore the palate to its natural position. ✓

PASTE FOR SCRAP BOOKS.

Mix smoothly flour and water till a thin batter is formed; then put in a pinch of pulverized *alum*, and pour in boiling water until a thick paste is formed, let it boil about two minutes, then add a few drops of carbolic acid, or oil of cloves, and it is fit for use.

PILES ELECTUARY.

Cream of Tartar, one oz. ; Jalap pulv., one oz. ; Sulphur, half oz. ; Nitrate of Potash, half oz. ; add syrup sufficient to mix all together.

Dose. One small tea-spoonful morning and evening.

PIN-WORMS.

Mash Garlics in an earthen mortar, put a little warm milk on them, let them stand a half hour, then add a half pint more warm milk; let it stand a short time, then use this milk for injection once or twice. Then give the patient

a powder composed of pulverized burnt egg shells—about as much as will lay on a ten cent piece—mix with a little milk or syrup. This should be taken on an empty stomach.

RING-WORMS.

This is an eruption of the skin, running in circular form, and increasing if not stopped by remedies ; it creates an itching sensation, especially when the body is heated. There are many cures for this disagreeable enemy.

No. 1. Apply spirits of turpentine over the whole surface and be particular to apply it to the edge of the ring-worm. One application generally cures by killing the germ ; if not, repeat the same. Tincture cantharides will also remove them, but use with care. Blue vitriol will remove them : dissolve in water, then wet the ring-worm with the liquid two or three times, which will probably be sufficient.

SMALL-POX—And Lemon Juice.

A gentleman in Ohio gives an interesting account of how he treated himself for small-pox, with lemon juice, and reports the process and results : I squeezed the juice out of one lemon into a glass, to which I added about two table-spoons of water and drank it ; I then opened the rind and sucked the balance of the juice. In about twenty minutes I took another lemon

and used it in the same manner. In a short time I felt very cold as if I was lying close to a large mass of snow or ice; my pulse dropped down to sixty. I shut my eyes to see if the unpleasant visions were gone. I found they were gone and by placing my hand over my head I found the pox on my head was gone also. My head was covered with a kind of fluid which had exuded from the pox; it stained the napkin which I had used to wipe it off; it seemed as if each had oozed out its contents and settled down to the surface; it was the same with those on my face. My beard was glued together with the fluid. Those on my neck had not burst, but had sank away and diminished. I lay down and slept two hours comfortably; I awoke, I think, from cold, although I had plenty of covers over me and a fire burning in the grate. I felt so well that I took a little more lemon juice; I kept my pulse at from sixty to sixty-seven for thirty-six hours, when all eruptions and elevations had disappeared from the surface of my body, I then bid good-bye to lemon juice and small-pox. I look upon this remedy as a certainty in small-pox.

SUNSTROKE.

The following information on sunstroke is from Dr. Wood, which coincides fully with Dr. von Cort's views and treatment on this subject. External heat is the cause of the sunstroke, and

the internal heat produces directly all the symptoms. Under the influence of external heat the temperature of the body rises until a point is reached at which the heat paralyzes the life forces, then fever with sudden unconsciousness is the result ; as heat is the cause of the symptoms, common sense points to the abstraction of the heat as the mode of cure, and what is done must be done quickly. There should be no waiting for the doctor ; the remedy is simple, and death is so imminent that every man should save his brother. Apply ice to the spine and give a tablespoonful of Capsicum Tincture diluted with four parts water ; give the patient fresh air, and to remove the prostration give Gentian Comp. and Valerian Tincture, equal parts, one teaspoonful every two or three hours.

SLEEPLESSNESS.

A very good method for curing sleeplessness, when not caused by pain or disease : Get out of bed, take a linen napkin or pocket handkerchief, wet one side of it in water not very cold, fold it together so that the wet part can be placed on the head, and the dry outside ; take another one, dip in water the same, and fold it so that the wet part can be placed around the wrist, and over this the dry part, winding it around, and fasten the ends, so as to be secure. Lay down again, and the wet bandages, will

have a soothing influence on the nervous system and refreshing sleep will be the result.

STOVE BLACKING.

Have a thin mixture of black varnish and turpentine, apply this to the stove with a brush, then with a cloth dust it over with British pulverized lustre ; then rub with a dry brush. This process prevents rust and gives a polish.

SWALLOWING A CENT.

Dr. Gibs, an eminent physician and surgeon, was consulted by a man whose little boy had swallowed a cent. "What have you done for him?" asked the doctor. "We gave him a dose of castor oil," was the answer. "Good practice," the doctor replied, "as soon as you get home give him the whites of three raw eggs daily ; let his diet be bread and milk, and nothing sour." The directions were followed, the whites of the eggs daily and the dose of oil at at night. On the fourth day the cent was discharged.

URINE.

Involuntary discharge of urine with children is frequent. In this disease children should not be allowed to drink freely at any time, especially at night. This trouble is often caused by throwing the clothes off during the night,

and thus being exposed to cold, which aggravates the disease and causes predisposition to this weakness. This disease generally proceeds from debility, or relaxation of the neck of the bladder. The compound infusion of *Trailing Arbutus*, and Isinglass may be used freely. Also a decoction of hazelnut shells, drank every evening. *For a child*, dose, from one dram to three—according to age.

WEED EXTERMINATOR.

We have found the use of Sulphuric acid (Oil of Vitriol) an easy, neat and effective remedy for destroying weeds in small yards, such as burdock, plantain, &c. To cut these out requires serious labor, and even this is not effectual as it is not possible to extricate every root, which may be left to start up again, and there is always a hole left in the ground and the dry weeds to be cleared away. But take a small open-mouthed bottle fastened on the end of a two foot stick or handle, dip the end of a bruised rod into the bottle of solution and touch the heart of the weed, or of three or four, before dipping again.

WARTS.

To remove warts from the hands, face or any part of the body use the milk or juice of the Milkweed by applying it to the warts each day until they disappear.

WORMS—In flower pots.

Ten drops of Carbolic acid put in a pint of water and poured on the earth in flower pots, will kill them.

WATER—Pure.

Fill a clean quart bottle with water, dissolve in this a teaspoonful of the clearest white sugar, cork the bottle and set it away. If it remains clear all right to use, if it turns milky and has an offensive smell use it not.

WHITEWASH.—Resemble Paint.

Take a half bushel of the best unslacked lime, slack it with boiling water, cover it during the process to keep in the steam, when it is well slacked strain the liquid, then add to it a peck of salt, previously dissolved in hot water, also three pounds of rice flour made into a paste and stirred in boiling hot, a half pound of Spanish whiting and one pound of clear glue, previously dissolved, then set it over a slow fire, in a kettle within a larger one with water in it, and then add five gallons of water to the mixture, stir it well and let it stand a few days covered that it well blends together; it should be used quite hot. This composition is very durable and looks almost equal to paint for outside work.

Another compound which is very good for walls. Soak a quarter of a pound of glue in tepid

water over night, then put it in a vessel with a quart of water, set the vessel in a kettle of water over the fire and let it boil, then stir till the glue is dissolved; then put six or eight pounds of Paris white in another vessel, add hot water and stir until it is well mixed; then add the sizing and stir well, and apply in the ordinary way—warm.

AMMONIA.

Put a teaspoonful of Ammonia in a quart of warm soap suds, dip a cloth or sponge into it and go over your soiled pants or coats and see how rapidly the dirt will disappear. Use the same proportion for cleaning silver ware; rub them with a soft brush and polish with a chammois. A few drops in water for the skin is very beneficial, by cleansing it and making it soft. Add one teaspoonful to a pail of water in washing muslins, it cleanses them, and by leaving them in the water a short time it bleaches them white and clear. For house plants use five or six drops to a pint of water once a week. The aromatic spirits of Ammonia ten drops taken in a wine-glass of water, for heartburn and dyspepsia, gives relief.

BUTTER.

To preserve butter saturate the wood in which the butter is packed with *Pyroligarcum acid*. This has been tested.

FROSTED FEET.

Take pure flaxseed oil, bathe the feet well before going to bed ; wrap some cloths around the feet to keep the oil from rubbing off ; use the oil again in the morning. A few applications will remove the trouble.

FLAX-WEED.

The juice of this plant or the distilled water, dropped in the eye, is a certain remedy to relieve them of heat, inflammation and redness. The same water is used to cleanse and heal foul ulcers; fistulous and cancerous sores. It will also cleanse the skin from morpew scurf, pimples and such like deformities. It will remove those watery humours which cause dropsy in mankind, by using it as a drink. Put a dram of the seed in a half pint of water.

FENNEL, WITH ITS LOWLY FLOWERS.

In an earlier age than ours,
Gifted with its wonderous powers,
Lost vision to restore,
It gave new strength, and fearless mood,
Gladiators, fierce and rude,
Mingled it in their daily food ;
And he who battled and subdued,
A wreath of fennel wore.

GAUL.

This plant is well adapted to the organs of the body to neutralize them. The leaves, seeds and

roots are used to cleanse the blood and to create an action of the liver, and to cleanse the ill color of the face after sickness. The natural juice which issues out of the plant, dropped into the eyes, cleanseth them from mists and films that obstruct the sight. The seed used in food relieves those who have shortness of breath, wheezing, by pressure on the lungs.

EYES.

To remove particles of dirt from the eyes, take a tea-spoonful of flour and a little milk or water, and stir together making a dough of it; then press it upon the eye where the particles lie and it brings the dirt out without any fretting.

BURNS.

With any slight burn if you apply Alcohol immediately it will cool and allay the pain and cure by preventing a blister and soreness. If other treatment is required take sweet milk and clear starch and make a thick poultice and apply it warm; leave it on the burn an hour or two, then remove it; then take wheat flour and water, mix it thick.

BURDOCK—Its virtues are little known.

By the use of its leaves or seeds we may replace the womb. If we will draw it upwards we apply the leaves or seed to the crown of the

head, if downwards apply to the soles of the feet, and in order to stay it in its place make the application to the centre of the abdomen. The leaves wilted and applied to old ulcers and sores relieves them almost immediately. The same applied to the limbs where there is shrinking of the sinews and arteries, which creates great pain, will be removed and restore the circulation.

The juice of the leaves mixed with old wine and drank is an excellent remedy for the bite of serpents. The root pounded with a little salt and laid on the wound immediately relieves the pain. It also has the same effect applied to the bite of a *mad dog*. The decoction of the leaves, sweetened and drank, provoketh urine and relieves the pain of the bladder. The leaves bruised and mixed with the white of eggs and applied to burns takes out the fire and gives immediate relief and heals the burn. A poultice made of the leaves, boiled in vinegar and mixed with Indian meal, a little oil and nitre, will cure old fretting sores or cancer; it stops the corroding quality and heals them. The seeds are highly recommended to dissolve the stone in the bladder, that it may expelled by urine.

BOILS.

As soon as the character of a boil makes its appearance, take camphorated alcohol and dip

the end of the finger in the liquid and rub the surface, especially the center point ; repeat this ten or twelve times. Then after it is dry place a coating of camphorated oil over the whole part. This application will cause the boil to disappear ; if one application is not sufficient, repeat the same.

This remedy may be used for other abcesses : In the first stages of felons, boils and abcesses, they are dispersed by the use of strong alum water, keeping them wet with it. It will also kill the pain.

BRUISES.

To prevent bruises from turning black, first apply cloths wet in tepid water to prevent the blood from congealing, then gently press on the part with the hand to assist the circulation, and continue the use of tepid water till well.

LOCK-JAW IN HORSE.

Eighty drops of Laudanum, mix with four drops Tincture of Capsicum Comp. ; give injection of Lobelia, steep a handful in water.

COMPLEXION.

Lemon juice and Glycerine will soften and whiten the skin.

BLEEDING OF THE NOSE.

There are two little arteries which supply the whole face with blood—one on each side; these branch off from the main arteries on each side of the wind-pipe and run upward toward the eyes; pass over the outside of the jaw-bones, about two-thirds of the way back from the chin to the angle of the jaw, under the ear; each of these arteries supplies just one-half of the face, the nose being the dividing line. The left nostril is supplied with blood by the left artery and the right nostril by the right artery. Now your nose bleeds by the right nostril, with the end of the fore-finger feel along the outer edge of the right jaw until you feel the beating of the artery directly under your finger, the same as the pulse in the wrist, then press the finger hard upon it. The result will be that not a drop of blood goes into that side of your face while the pressure *continues*; thus the nose instantly stops bleeding. Continue the pressure five or ten minutes and the ruptured vessel will by that time contract, so that when the blood is allowed to flow on as usual the artery will not leak. Bleeding from a cut or a wound in the face may be stopped in the same way. As it sometimes happens from extracting a tooth, nearly connected with this artery, blood will flow, which, if not staunched will lead to death, which may also be stopped by the same process.

COUGH.

Take one tea-cup of Flaxseed and soak it all night; in the morning put into a kettle about two quarts of water, a handful of Licorice root bruised, a quarter of a pound of raisins cut in half, let them steep two hours, then add the flaxseed which has been soaked; let all boil together half an hour watching and stirring it, that it not burn; then strain and add lemon juice and sugar sufficient to make it palatable.

BARBER'S ITCH—Cure.

Venice Turpentine, ten grains; fresh butter, ten grains; red precipitate, ten grains; rub this composition with a lead pestle until well mixed and apply to the face.

INDIA INK DEVICES

may be removed by applying a fly-blister.

CANCER CURE.

As there are many kinds of cancers and many causes which produce them, it is evident they cannot all be treated the same. The first object must be to destroy the germ that keeps them alive and to purify the system. If this is not done the cancer can never be entirely removed. There has been several cancers removed by the treatment of sunlight and colors, with the use of

the disc and the yellow or orange lens. This process draws the heated rays of the sun directly on the cancer and thus kills the germ ; by this action the cancer will separate from the flesh and fall away. Prof. Scott has discovered a remedy, which, he says, works well in curing cancers and surface eruptions. This discovery consists of applying to the surface of the sore the chloride of Chromium—a new salt of rare material—mixed with Stramonium Ointment. This preparation changes the sore into perfect carbon so that it crumbles away ; the remedy causes little or no pain.

Wood Sorrel, old Dr. Beach recommends as a cure. Extract the juice of the green plant, dry it on tin or zink, then mix with soft grease. During the process of cancer cure the purifying of the blood must never be neglected, for without the action of the working material, which is the blood, to keep the machinery in motion, there can be no cure. I have seen cancers cured with only a medicine, a purifier of the blood, and an application of a sponge wet in cold water, when the patient feels an itching or irritation in the cancer, then apply the wet sponge lightly, which will relieve the disagreeable sensation. If cancers are yet in form of tumors, by distributing the remedies through the system, the absorbent vessels take up the matter and the blood purifier carries it off through the intestinal canal, thus destroying the germs.

All cancerous presentments in their first stages should be cautiously tampered with ; keep the head cool, the feet warm, a regular evacuation daily, then they will leave by the same way they come.

Iodine,
Bromide,
Calcium,
Creosote,
Ozone,
Phenile,
Albumen,
Alcohol,
Naphtha, and
Permanganate of Potassi.

All these possess the power to destroy all animal and vegetable fetors arising from disintegration, also nearly all forms of animalcule, hence they are good disinfectants.

The masses of the people take into their *stomachs* daily that which is a powerful absorbent of the electricity or the vital force required in the system ; some kinds of food which are extensively used, absorb and consume the natural element required for digestion, animal food ; at first, it is poison ; second, it creates a savage, brutal, murderous, warlike, inharmonious, unsatisfactory intuition of the life forces, a condition of the brain.

COWSLIPS.

A decoction or an ointment of the flowers and leaves of the cowslip, used at night as a wash, saith the old English physician, takes away spots and wrinkles of the skin, sunburn and freckles.

COMFREY.

The root of this plant steeped in water or wine, and the decoction drank, helps all inward hurts, bruises, wounds, and ulcers of the lungs, and will loosen the phlegm and cause it to be easily ejected. Syrup made of the root for all of those purposes would prove equally effectual.

CAPSICUM.—(Cayenne Pepper.)

The properties of Capsicum is one of the purest and strongest stimulents, also carminative tonic and diuretic. It is good to remedy flatulency, arising from vegetable food, and to warm the stomach. It should be used in rheumatism and coldness of the system. In malignant sore throat as a gargle. For pains bathe the affected parts with the tincture. For internal remedy one tea-spoonful of Cayenne pepper, one of fine salt, put on it half pint of boiling water, when cold strain it; add one ounce of vinegar, one of honey equal to a syrup. For an adult dose, one teaspoonful three times a day.

DIPHTHERIA.

Take a teaspoonful of Sulphur in a wineglass of water, mix it well together; when it is well mixed gargle with it and swallow some of the same. In ten or fifteen minutes the patient will be out of danger. In extreme cases, where the fungus is nearly closed, blow the sulphur through a quill into the throat. If the patient cannot gargle, take a live coal of fire, lay it on a shovel and sprinkle a spoonful of sulphur on the coal so that the patient may inhale the sulphur by placing the head over it; this will kill the fungus. The whole room may be filled with the fumigation that the patient may inhale it without any difficulty.

This is also a cure for colds in the head and a preventitive of catarrh.

DESINFECTANT.

One pound of green copperas dissolved in one quart of water and poured into any foul place, will clarify the air. To use this in hospitals set under the beds of sick persons, it will kill any unpleasant odors and prevent any soreness caused from the heat of the bed.—Clear fresh water set under the bed of sick persons will prevent soreness. The water should be put in a tub and slipped under the bed where the sick person lays, and the water changed one or twice every twenty-four hours.

PERMANGENATE OF POTASSIA,

A salt, recently discovered. It possesses the power to destroy all animal or vegetable fetors arising from disintegration and destroys nearly all forms of animalcule; hence it is a good disinfectant and prevents disease, by having it in houses and applying a few grains in water standing in rooms.

MOLECULES—To remove.

Apply *Lunar Caustic*.

STAINS ON THE HANDS—To remove.

Use Galic acid, dissolved in water.

DYSPEPSIA CURE.

Use no alcoholic drinks, no lager-beer, eat no animal food, live on hygiene diet for innoxious food and fruit, and never use tobacco, for silver nor gold. If you wish to live to be old, keep the feet warm, the head cold, then the brain will be a perfect mould. :

When the above is not desirable commence to take *table salt* every morning when first arising one teaspoonful. This will strengthen the digestive organs and give tone to the stomach and bowels. Also the Gentian Tincture Comp. has cured hundreds, if not thousands.

DIPHTHERIA PREVENTION.

Bathe the throat with hot vinegar and salt, and gargle with weak Cayenne tea sweetened with molasses; wrap round the throat black silk to prevent the air from obstructing the circulation.

DIAPHRAGM.

For pain or disease of this organ use Tincture of Balm and Gentian, equal parts, take two or three times a day a teaspoonful. This organ separates the thorax or upper organs from the abdomen.

DRUNKENNESS CURE.

Eat an orange a half hour before breakfast every morning. Another remedy, which in some cases may be more satisfactory, a mixture made of the following and taken in quantities equal to a dram and as often as the desire for drink returns—this will cure the worst case of drunkenness:

Sulphate of iron, five grs. ;

Peppermint-water, eleven drams,

Spirits of nutmeg, one dram.

This preparation acts as a tonic and stimulant, and partially supplies the place of liquor and prevents the physical and moral prostration that follows the sudden breaking-off from the use of intoxicating drinks.

This elegant remedy no one ought to refuse. Eat an orange a half hour before breakfast every morning ; this will keep you from the drunkard's fate.

DEAFNESS.

A mixture of Sulphuric ether and Ammonia, after it is allowed to stand fourteen days, a solution is formed. Apply this solution to the internal ear, which will in almost every case restore this hitherto incurable disease. In some cases of deafness the black walnut oil restores the hearing—by dropping into the ear two or three drops twice a day.

ERYSIPELAS.

One dram of Nitras Potassi, one-half ounce Cream of Tartar, dissolve with half pint of cold water, strain it and sweeten it, and take one tablespoonful three times a day ; continue until well.

FRICTION OF THE BODY.

The great benefit derived from the friction of the body is at present not sufficiently understood nor appreciated. There are to-day, I may say, thousands who are enjoying health and vigor, from the benefit they have received by the use of the machine styled the Manipulator, and thousands more have been treated and cured by

magnetic healers. In the institution I visited in San Francisco, there were, I was informed, eight-hundred patients in and out of the institution, being treated by manipulation, cripples in almost every form and condition, many who were entirely restored both in form and health. It is indispensably necessary for every person, man, woman and child, to use a flesh-brush or coarse towel briskly from ten to fifteen minutes every twenty-four hours. Every person who adheres to this rule will have very little danger of being sick with any disease whatever. "Assist nature and live forever." So says old Dr. Beach.

P O E M.



TIME and station tell the tale
Of loved ones lost upon the gale,
In this our loved and lovely sphere,
While on this earth we're living here.—

Habits of discontent arise,
As time is fleeing from our eyes ;
The natural laws are laid aside,
And thus the evils now abide.—

Our fathers, in a purer state,
Developed truth in life still late ;
The action of the human brain,
Of poison deep their power maintain.

Turn not a scoffing ear my friend,
All truth is power and will defend,
When o'er our land, on earth and seas,
The human brain is dire diseased :

'Tis not the alcoholic fumes,
Which blend with nature in these tunes,
But yet a greater action bears,
Which hurls the man in many snares.

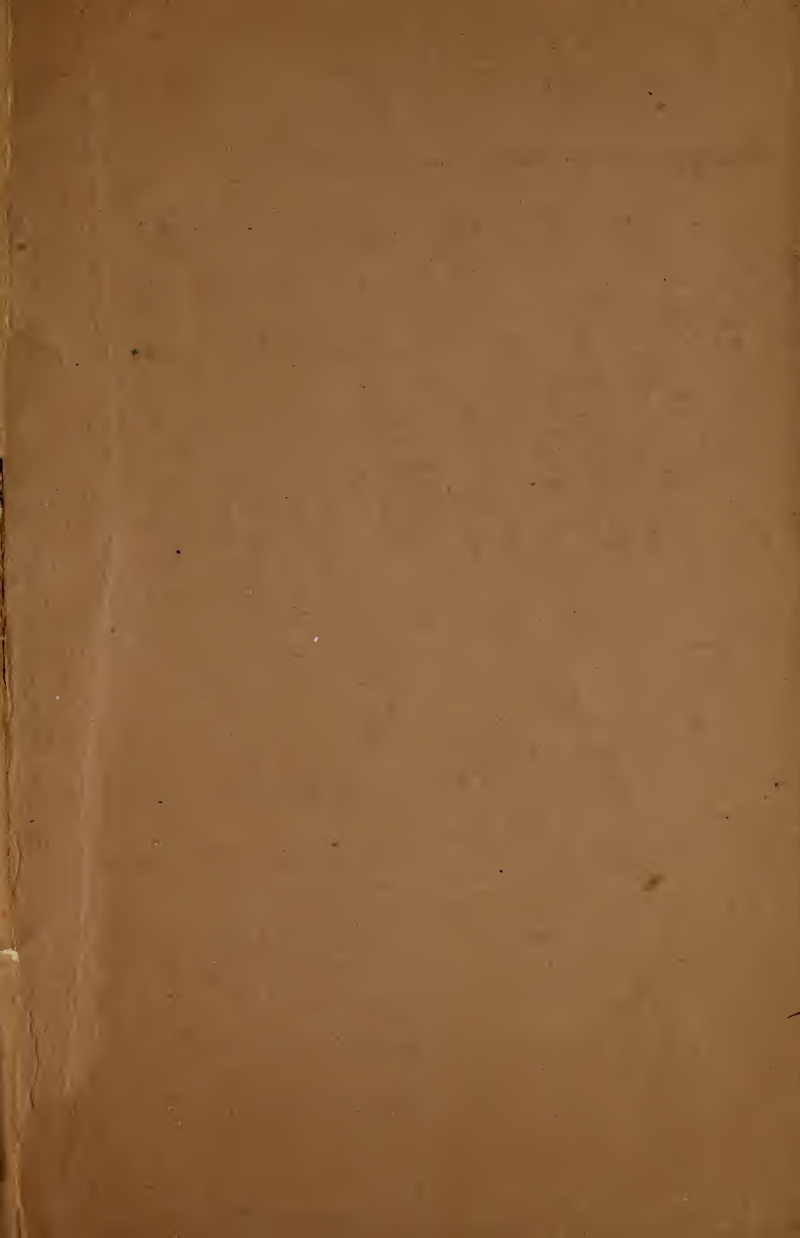
This potent evil now you share
In every house and everywhere ,
The fumes so great, that none are freed,
From the inhalation of this weed ;

The infant at the mother's breast,
The mother in her lonely nest,
The boy, the youth, the father, all
Must breathe this despot heated gall.

The mother in her sore distress
Implores her offspring to desist,
As sighing tears roll down her face,
And sisters too feel the disgrace.

'Tis of the weed which now I speak,
Which fumes the brain to evil deeds,
To over-reach thy brother man
In craft, or fraud, as best they can.

The evils thus produced on man
From the tobacco weed and the tea, can
Sing songs of dire distress and need,
And send their slaves where now *is Tweed.*



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